

# SELECTED DOCUMENTS FROM THE ALIGARH ARCHIVES

Edited by  
YUSUF HUSAIN

PUBLISHED FOR  
THE DEPARTMENT OF HISTORY  
ALIGARH MUSLIM UNIVERSITY

ASIA PUBLISHING HOUSE  
BOMBAY • CALCUTTA • NEW DELHI • MADRAS  
LUCKNOW • BANGALORE • LONDON • NEW YORK

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PRINTED IN INDIA

AT ALIGARH UNIVERSITY PRESS, ALIGARH  
AND PUBLISHED BY P S JAYASINGHE,  
ASIA PUBLISHING HOUSE, BOMBAY-1

## Preface

Few movements of the 19th century have had greater impact on Indian life and thought than the Aligarh movement. It was a bold attempt to extricate the Indian Muslims from the meshes of medievalism and set them on the path of progress by emphasizing the value of Western knowledge and learning. Syed Ahmad Khan, who was the soul of this movement exhorted people in 1863 thus :

“Nations like individuals thrive better with mutual assistance, lending or giving to others that which they have not. In this principle consists the economy of the world, the growth of knowledge, and the spread of civilization. It is therefore quite clear that so long as our countrymen do not add to their store of knowledge and are content to remain in that state of apathy, selfishness and want of patriotism, into which they appear to have fallen, they cannot expect to make any progress whatever. Let us be then up and doing; let us add to our knowledge by borrowing and carefully studying the various arts and sciences of other nations. Every year almost sees a new one, and every year adds to the difficulty of throwing off the state of sluggish apathy which appears to be growing on us. O Mohamedans, who have for many centuries been renowned for your activity, zeal, ingenuity, learning and wisdom: and O Hindoos, who are well-known from distant ages for the discovery of several branches of science, what misfortune has now befallen you that you are willingly going to destroy the fame of your ancestors, and thus let shame and ignominy stain your names. Rouse yourselves from your deadly sleep. Regard the present time of peace and tranquillity, and the government of a free and impartial people which is over you, as great boons. Be ready and assiduous in carefully studying and mastering, like your forefathers, the various arts and sciences of this, as well as other ages; and thus by enlightening and improving yourselves you will restore and add to the fame of your ancestors.”

These lines neatly epitomize the spirit and objectives of Syed Ahmad Khan's movement for the intellectual and social uplift of the Indian people, particularly the Muslims

In the old records of the Muslim University offices a large number of documents on the various aspects of this movement were lying dumped for years. All this material has now been transferred to the Maulana Azad Library where a new section on Aligarh Archives has been set up. In May, 1963 I started publishing this material in a classified form in the quarterly Urdu Journal of the University, *Fikr-o-Nazar*. The Documents published in this volume deal with two aspects of the Aligarh movement—the Scientific Society and the M A O. College. A period of nearly 25 years (1863-1889) is covered dealing with the circumstances that led to the foundation of the Scientific Society, and its activities and the ideals and objectives which inspired the establishment of the M A O. College. Apart from the rules and regulations of these two institutions, which, in a way, were inter-related, these Documents contain material embodying the actions and reactions of the people to the attempts made by Syed Ahmad Khan to introduce and popularize the Western knowledge and learning amongst the people. As Clarmont Daniell wrote in a letter, Syed Ahmad Khan was eager to see such a revival of learning take place among his fellow countrymen as would raise them from their present position to a higher rank among the families of mankind, as respects their intellectual acquirements and their acquaintance with those arts which promote the prosperity of nations and give comfort, dignity, and happiness to individuals. How assiduously Syed Ahmad Khan applied himself to this task may be estimated from the letters that follow. Documents relating to other aspects of the Aligarh movement will be presented in subsequent volumes.

Mr Arshad Ali Azami, in-charge of Archives Section, Maulana Azad Library has been particularly helpful in the preparation of this volume, for which I am grateful to him

YUSUF HUSAIN

Aligarh,  
5th September, 1965



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May 1889 (For Perusal of the Members)

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Instruction, N. W. P. to Syed Ahmad Khan**

*(Dated Sept. 30, 1863)*

FROM

M. KEMPSON, ESQUIRE, M.A.

*Director of Public Instruction, NWP.*

TO

SYUD AHMUD KHAN

*Principal, Sudder Amcen*

*Ghazeepore*

*Dated Bareilly, the 30 September, 1863*

DEAR SIR,

I have read your Address to the people of Hindoostan on Education with much pleasure, and am desirous of co-operating with you in the formation of a Literary Society. I am glad that you have brought this important subject forward first, because a movement of this kind promises to be successful, if originated by those who expect to derive benefit, more than if suggested from outside. I can only say that I shall be happy to give you any assistance in my power; and I think generally that you will find the native gentlemen connected with this Department, either in office in it or who have derived scholastic benefit from it ready to forward your views.

I have directed the Editors of the native Newspapers of this place to publish your Address, and I have no doubt that your proposal when known and under the management of an intelligent Committee, will be supported.

Yours truly,  
M. KEMPSON

## [ 2 ]

**Letter from A Colvin to Syed Ahmad Khan***(Dated Oct 11, 1863)*

FROM

A COLVIN, ESQUIRE

TO

SYUD AHMUD KHAN

*Principal, Sudder Ameen**Ghazeepore**Dated Moozuffernagore, the 11th October, 1863*

MY DEAR SIR,

I see from an Extract in the "Delhi Gazette" of October 9th regarding the "Public Prize Day at the Victoria College" that you are concerting a "Translation Society" I have not had the pleasure of receiving a copy of your Pamphlet, or of renewing our acquaintance since I left Bijnour, but as the subject is one which I have long considered extremely important, I will not lose the opportunity of writing a line concerning it

It is needless to point out the great want of, and the great benefit likely to be derived from, such a Society that you have sufficiently done, and indeed it is self evident But I would urge your taking every possible means of collecting opinions and ascertaining how far and from what sources funds for the maintenance of such a Society are likely to be forthcoming

I am not aware how far you may wish to admit of Government aid, but I should suppose that the Director of Public Instruction would both be likely to take a great interest in the Scheme, and to give you valuable aid in procuring subscribers and in furnishing hints as to points of detail An active system of distribution is only viewed in importance to a restrained scheme of translation It is probable that comparatively elementary books—except perhaps in Political Economy—would be most productive of extended good



I hope whatever your views may be you will let me know what is proposed; and remember that I shall be but too glad to subscribe to and aid in whatever form I can, the proposed scheme.

I believe there are many like yourself who see its great advantages; and are only inactive because they await the lead of some one or other; and because they are apprehensive of a want of sympathy and response from those chiefly concerned—the natives of this country. This latter fear I believe to be altogether unfounded.

Pray remember that I am very much interested in this matter and believe me,

Yours sincerely,

A. COLVIN

### [ 3 ]

#### Letter from Clarmont Daniell to Syed Ahmad Khan

*(Dated Nov. 30, 1863)*

FROM

CLARMONT DANIELL, ESQUIRE

TO

SYUD AHMUD KHAN

*Principal Sudder Ameen*

*Ghazeepore*

*Dated Moozuffernaggur, the 30th November, 1863*

DEAR SIR,

I have read with much pleasure your Pamphlet addressed to the people of India, advocating the formation of a Society for promoting the spread of European knowledge among the people of India. Your design deserves the

assistance of all who are interested in the welfare of the people of this country : and who would desire to see such a revival of learning take place among your fellow countrymen of all races, as would raise them from their present position to a higher rank among the families of mankind, as respects their intellectual acquirements, and their acquaintance with those arts which promote the prosperity of nations, and give comfort, dignity, and happiness to individuals

I believe that such a design steadily pursued by men who like yourself are best acquainted with the proper means of promoting such a praiseworthy object through even a few years, will have a most marked effect on the intellectual classes in this country, particularly on those of your own race, which abounds with men of ability of every degree , who I am convinced would in a short time, be attracted as much by inclination as by interest, (if means were afforded them) to the study of those branches of knowledge which at one time were almost exclusive possession of your people, and have been since developed to their present extraordinary extent by the nations of Europe,

Allow me to congratulate you on being one among the first of your race in India to promote the very excellent scheme, you desire to carry out, and to join your Society as a member or assist you in any other way that I can

I remain, My Dear Sir,

Your obedient servant,

CLARMONT DANIELL

## [ 4 ]

**Letter from A. Colvin to Syed Ahmad Khan***(Dated Dec. 7, 1863)*

FROM

A. COLVIN ESQUIRE

TO

SYUD AHMUD KHAN

*Principal Sudder Ameen**Ghazee-pore**Dated Camp Moozuffernagur District, the 7th December, 1863*

MY DEAR SIR,

I am much obliged to you for the copy of the pamphlet presented me. I circulated it in this district and have spoken on the subject to several native gentlemen. Most of these profess to see how general the advantages of your scheme are; but a few, chiefly men of the Kazee description, object to any thought which is not clothed in Arabic; and prefer such knowledge as they can gather from that tongue to the universal information which it is proposed to give them in a less polished language. Indeed most of this class consider a knowledge of the Arabic language as ample in itself; conceiving that language is the end and not the vehicle of information. Time only can remove this prejudice.

I hope you will remember that when you feel yourself in a position to apply for subscription, I shall be prepared to send you a sum of money. I propose contributing one hundred (100) rupees at present; and shall always be prepared to assist you in any way you think most convenient.

Please let me know from time to time, how the scheme goes on. Your tastes and acquirements would lead you to select for translation works of a more advanced and speculative character. But I hope you will agree with me that books to be generally received, circulated, and read, must be of a comparatively elementary kind.

Rely on me for all the aid I can give and believe me,

Yours sincerely,  
A. COLVIN

**Letter from Abdool Lateef Khan to Syed Ahmad Khan**

MY DEAR SYUD AHMUD,

I have carefully perused your address on education which you gave me when you visited me here and I heartily approve of the scheme of Society for widely diffusing useful knowledge among the people which it advocates. I need scarcely say that I gladly become a member of the proposed Society. You know well that I have long been engaged in trying to advance our fellow countrymen in the scale of civilization and enlightenment and though it may be long before I have the satisfaction of seeing my labours blessed with success, it gives me the highest gratification and encouragement when I see others engaging in the same work, and then I am only too glad to aid. The natives of India will benefit much by your Society as they will thus be enabled to learn how contemporary nations have improved the various branches of human industry, and from seeing the many wonderful things described in English works, they may be interested in them and thus be inclined to learn that language. Unless we learn all the modern arts and sciences we cannot expect to take any rank in the scale of nations nor to live in that friendship with the rest of our race which ought to be the case. Without a knowledge of them we are not thoroughly qualified to hold public situations, to carry on trade properly, to cultivate the earth or even prudently and usefully to employ the substance left to us by our ancestors, nor to travel by land or by water or even in the case of many of us to earn the necessaries of life. We must keep this in mind that these arts and sciences are not to be learnt by means of translations only but must be also learnt in the original language. English, therefore, must be diligently cultivated by us. But, (as you very properly remark) English cannot be well known here in India for many a long year, therefore the proposed scheme for translating works is excellent and it is certain that it will

materially aid the extension of the English language for reasons explained above. Again by reading these works our fellow countrymen will learn how such and such arts and sciences were discovered by their ancestors and how these have been improved, and new ones invented by other nations of the world and when they see this they will be struck with a deep sense of shame at their want of ambition, energy and spirit. I could enlarge much on the benefit which such a Society would confer on the people of Hindostan but from want of space and time I must curtail my letter.

I should much like to have been present in person at the first meeting of the Society but for several reasons, which you are aware of, I cannot have that great pleasure. Let this letter be my representative. Wishing your Society a successful and prosperous career. I am

Yours very truly,

ABDOOL LATEEF KHAN

[ 6 ]

### **Proceedings of the first meeting of the Scientific Society**

*(Dated, Ghazeepur, the 9th January, 1864).*

The first Meeting of the above Society assembled this day. Principal Sudder Ameen, Syud Ahmad Khan, addressed the Meeting as follows :

“Let us first, gentlemen, give thanks with gratitude and humility to the Almighty God who has said, ‘where two or three are gathered to achieve righteous works, there am I in the midst of them.’ The purpose for which we are now assembled being for the advancement of our fellow men, and

therefore a righteous work, let us hope that His blessings will be on all our proceedings" Amen

Lieutt G F I Graham then delivered the following speech on the objects and intentions of the Society, and its translation in Urdu was read out by Moonshee Muhammad Yar Khan.

GENTLEMEN,

There are many instances of great works and schemes commenced by earnest men at different times which for want of support or from other causes have languished and died only to be reproduced with a like result. The anxious thought where is the money to come from has often involuntarily been uttered by men trying to do their best to benefit mankind but who have been thwarted for want of means. Visionary schemes which can result but in failure though undertaken with the best intentions no doubt deserve their untimely fate, but a scheme such as ours, a scheme the advantages of which to this country have long been appreciated, deserves a better fate and if it be suffered to languish through want of support from the people for whose benefit it is got up, a stigma, deep and uneffaceable will rest on the educated portion of the races of Hindostan. Now within the last twenty years there have been several attempts to keep going a Society similar to the one the first meeting of which we are now holding, but which from the illness of the promoter or from want of funds or from the sudden outbreak of the Great Mutiny in 1857 have gradually or suddenly come to an end. These, however, were all, if I recollect aright set on foot by philanthropical and earnest Englishmen and for this reason perhaps have not received from the nation in general that support which they deserved. This reason for want of support is wanting when we glance at the original promoter of our Society. For the first time in the annals of Hindostan has a Muhomedan gentleman alone and unaided thought over and commenced a Society in order to bring the knowledge and literature of the western world

within reach of the immense masses of the people of the eastern. At present all the work on the arts and sciences are sealed to the people of Asia as a body and when we recollect that it will be through the modern arts and sciences that this country is to advance with the age I am sure that those interested in India's well-being will give their hearty aid to this Society. All the many works on the capabilities of this country are unknown to most of the people here. How many are there in India who know anything of the valuable contents of mother earth? How many are there who are acquainted with any of the materials with which the soil is tilled, water is raised, cotton prepared or in short almost everything which is at present done only very superficially or clumsily by the mass of the people of India. The many works on all the above will gradually be translated by this Society and they will thus become generally known. But it will not do to sit still and listen. The people of India must all give assistance. Let them who are interested in this good work make the objects of this Society richly known in their several Districts and Divisions and let the many wealthy men in native cities contribute but very small portion of their yearly gains towards disseminating knowledge for the benefit of their descendents by means of this Society and they will often have one of the purest pleasures a man can have viz. the thought that "I have done something not only for myself but for others". The object of the promoter of this Society, Syud Ahmud Khan, is not to obstruct the study of English but bringing the English literature within reach of his fellow countrymen to increase the civilization and therefore the wealth and well-being of his country. English is gradually more and more studied in India but he knows well that it will take long before the mass of higher classes even can be sufficiently grounded in that language to benefit by the knowledge which it opens up. In order to show clearly his opinions on the necessity of studying English I may have to quote part of the speech delivered by him last October before the Muhomedan Literary Society (page 8) at Calcutta. He said:

"Observe the society into which literature introduces us ! We are brought by it into contact with minds of the loftiest order And what does more to form and fashion us than our companionship ! Insensibly we become assimilated to those with whom we associate The higher intellect affects the weaker Thus the study of an elevated literature will silently and little by little take effect on the man's nature, and the various elements of character will grow in correspondence with the influences that act on them The student will learn to appreciate the temper with which great minds approach the consideration of great questions, he will discover that truth is many sided, that it is not identical or merely co extensive with individual opinion and that world is a good deal wider than his own sect, or society or class This literature, then is what this Society appeals to the support of the people of India for This is the benefit which will make the Hindostan of today scarcely recognizable fifty years hence, which literature, good sound literature of any nation will confer on those who chose to cultivate it In commencing the business of this Society today we have commenced a movement which, if the people of India will only give their hearty aid, is destined in conjunction with many other measures working for its good to make India a wealthy (far more wealthy than even she is at present) and what is of far more importance, an enlightened country. Indeed, I ought to put the latter objective first as increase of enlightenment is equivalent to increase of wealth—look how England's wealth has increased with her education within the last century She had great difficulties to contend with, difficulties far greater than even the many difficulties which we know only too well obstruct the spread of knowledge in this country In those days she had no railways no steam printing presses etc little but her own innate genius and unconquerable energy There is genius sufficient in India, to which if its people will only put the shoulders of combination and perseverance will soon place this country amongst the first



as regards civilization, as she is at present amongst the last. All the many aids to enlightenment which it took England many many years to invent, experimentalize upon and finally to bring into general use are all at hand now. Steam with its many models of application is at the people's command, calling loudly for employment as a railway, a steam plough a steam pump or a steam press, that universal dissemination of knowledge. A desire to benefit by all these can only be thoroughly kindled in the minds of the natives of this country by bringing them and many other things prominently to view which is the object of this our Society. Natives of India, you have only to stretch out your hands as it were to grasp all the many and varied appliances for the promotion of your country's welfare, and to those who also grasp, a far higher pleasure and I may also add profit, not only in mind but in pocket will be imparted by the touch. All those, therefore, English and native who only join heartily in this undertaking shall have, I trust, the proud satisfaction of having not only set on foot but also kept up until it shall have accomplished its object, a Society the benefit of which to the people of India will be incalculable. I trust, Gentlemen, that you will excuse my having kept you so long and would only.....I feel is due to the enghtenment...the instigator of this society, who is doing his best to bring his country out of centuries of ... .... will I am sure be awarded a conspicuous place on the .. .....Secretary Syud Ahmud Khan."

Lieutt G F. I. Graham then proposed Mr. B. Sapte, C. B. as Chairman. Mr. M. Brodhurst then seconded the motion which was carried unanimously.

Syed Ahmud Khan then proposed certain Bye-Laws<sup>1</sup> for the Society which were carried unanimously.

Syud Ahmud Khan then read out to the Meeting the names of the following subscribers who had already sent in their names, and announeced that Captain S. R. Fuller R. A.

<sup>1</sup> See Appendix A

Director Public Instruction, Punjab, and M Kempson Esquire M. A , Director of Public Instruction, N. W Provinces, had consented to become Honorary Members of the Society

Lieutt. Graham then submitted to the English Members present for inspection the following letter from Mr. M Kempson M A , two letters from Mr A Colvin C. S and one from Mr C Daniell C S Translations of these letters were read out by a Moonshee, and a Persian letter in original from Honorable Moulvi Abdool Lateef Khan Bahadoor by Syud Ahmud Khan.

The Chairman then said that he had great satisfaction in acknowledging a donation of 100 rupees from Mr A. Colvin C S for the benefit of the Society and moved that a letter of thanks on the part of the Society be sent to that gentleman, This was seconded by Syud Ahmud Khan and carried unanimously

The Directing Council were then voted for, and the following gentlemen elected

#### CHAIRMAN

B SAPTE Esquire C. B

#### MEMBERS

William Muir Esqr.	M Kempson Esqr. M A.
A Shakespeare Esqr	Captain S R Fuller R A
M. Brodhurst Esqr	Lieutt G F I Graham
F D. Macleod Esqr	Hon'ble Moulvi Abdool Lateef
Lieutt Col G W Hamilton	Khan Bahadoor.
A. Colvin Esqr	Moulvi Zeaooddeen Ahmud
C H Ricketts Esqr	Khan Bahadoor
C A. Elliot Esqr	Moulvi Kareem Bux Sahub
Pundit Munphool Sahub	Syud Ahmud Khan

The Executive Council were then voted for and the following gentlemen elected :

#### PRESIDENT

B. Sapte Esquire C. B.

#### VICE PRESIDENTS

M. Brodhurst Esqr.

Roy Buldeo Bukhsh

#### MEMBERS

J. M.C.Steinbelt Esqr.

Moonsheo Ally Nuckee

Boboo Haran Chunder

Moonshee Bukhshish Ally

Lalla Hurbunse Lall

Sheikh Mohammad Jaun

#### SECRETARIES

Lieutt. G. F. I. Graham

Syud Ahmud Khan

Syud Ahmud Khan then addressed the Meeting as follows :

Gentlemen, I beg leave to propose that the Asiatic Society be solicited to aid this Society by exchanging books etc. with us, and by permitting this Society to translate Articles from its journals; in short that we may work into each others hand, and thus each may benefit by the other. I also beg to propose that copies of the Society's proceedings be forwarded to the following Journals for insertions viz :

The Lahore Chronicle

The Hindoo Patriot

The Mofussilite

The Bengalee

The Delhi Gazette

The Koh-i-noor, Lahore

The Oudh Gazette

The Nujmool Akhbar, Meerutt

The Allahabad Gazette

The Noorool Absar, Agra

The Englishman

The Doorbeen, Calcutta

The Friend of India

The Urdu Guide

Roy Buldeo Bukhsh then seconded the motion which was carried unanimously.

The Secretaries to the Executive Council then laid the following statement of the Finances of the Society with

the various arrangements for their application before the Meeting for its sanction and which was accordingly sanctioned,

**First Report of the Executive Council  
of the Scientific Society.**

The 9th January, 1864

Number of subscribers, names	109	to a yearly income
(for the first year) of	Rs 2616	
Donation from A, Colvin Esqr	Rs 100	
Total at present	Rs 2716	

The Council are not prepared at present to present the Meeting with an accurate statement of the probable expenses of the Society for the whole year. This they will be prepared to make at the 2nd Meeting. But for the present they beg leave to propose as follows

One English Translator on	Rs 60-0-0	per mensem
One Moulvi who knows Arabic } Persian and Oordoo on	Rs 50-0-0	Do Do
One Mohurrir on	Rs. 10-0-0	Do Do
Total monthly expenditure	120-0-0	

They would also beg your sanction to the disbursement of such sums as may be necessary for dak expenses, paper etc. etc. Also your sanction for the sum requisite to enable them to print the Bye-Laws and Proceedings of the Society, and to pay for a ballot-box.

They beg leave to propose Lulla Lutchmun Dass as Treasurer to the Society for the present

SYUD AHMUD KHAN

Secretary, Scientific Society

The Chairman then addressed the Meeting as follows :

"GENTLEMEN

The Secretary Mr. Graham has so very fully explained the objects for which this Society has been established here that it would seem superfluous for me to say any thing more on the subject : but I cannot allow this Meeting, the first the Society has held, to separate without expressing my earnest hope that the philanthropic sentiments and intentions of its promoter may meet with that support and success they so richly merit. As a new born child without tender, care and nourishment quickly weakens or dies, so will any movement for good on the part of any individual unaided and unsupported by those able to assist and uncared for by those for whose good it may be started quickly falls to the ground. I, therefore, call upon all present here today and most specially on you gentlemen who from your position have much influence amongst your countrymen to assist in carrying out the object of this Society by heart and hand and you will find, to quote the words of Mr. Graham, that there is much pleasure in the reflection that you have not only done something for yourself but in doing so have contributed largely to the good of others. On looking over the list of Members who have already joined the Society, I find many names well-known in the literary world. Let us hope that many men may follow their example and bring all their influence to bear on furthering the interests of this Society. Before concluding I may remark that perhaps some may be found who will cavil at the high sounding name the Society has adopted in calling itself the Scientific Society, but I reply that the object of the Society is the very highest that can be undertaken viz. causing the blessed morning of civilization to dawn on the night of ignorance and darkness which for ages has retarded the advance of this country. May that light go on increasing from early dawn to the full and bright splendor noonday effulgence."

Syud Ahmud Khan then addressed the Meeting on the books to be published the first time by the Society as follow <sup>1</sup>

A note of thanks then was passed to the Chairman and the Meeting broke up

## [ 10 ]

### APPENDIX A

#### Bye-Laws of the Scientific Society

##### TITLE AND OBJECT

The Institution shall be denominated the Scientific Society. Its object will be —

1. To translate into such languages as may be in common use among the people those works on arts and sciences, which being in English or other European languages are not intelligible to the Natives.

2 To search for and publish rare and valuable oriental works —No religious work will come under the notice of the Society.<sup>2</sup>

##### LOCATION

2 The permanent location of the society shall ultimately be fixed at Allahabad. But until the Society be thoroughly set agoing, it shall be wherever Principal Sudder Ameen Syud Ahmud Khan be stationed <sup>3</sup>

1 This speech is not on the file The printed proceedings of the Society in Urdu, however, contain a long speech of Syed Ahmad Khan This speech is given in appendix B, below

2 Subsequently in 1867, two more clauses were added to this section

[a] To publish, whenever the Society think it desirable, any Newspaper, Gazette, Journal, Periodical or Magazine, which may be calculated to improve the native mind

[b] To have delivered in their Meetings from time to time, lectures on scientific or other useful subjects, illustrated when possible by scientific instruments

Amended as follows in 1867

“The permanent location of the Society shall be at Allygurh ”

## CONSTITUTION

3. The Society shall consist, 1st of subscribing members, 2ndly of Honorary members and 3rdly of Associates.<sup>1</sup>

4. The subscribing members shall be sub-divided into two classes; 1st. Ordinary members who shall be such persons as reside at or near to the place where the Society holds its meetings; 2ndly, Corresponding members who shall be persons that dwell too far from where the meetings are held to enable them to attend and who may communicate with the Society by letter.

5. The number of Ordinary and Corresponding members shall be unlimited.

6. The number of Honorary members shall not exceed 10, and that of associates 5. The present Director of Public Instruction of Bengal, of the N. W. Provinces, of the Central India, of Oude and of the Punjab shall, if they agree, be Honorary members.

7. Persons of all nations shall be eligible as members of the Society.

## MEMBERS

### SUBSCRIBING MEMBERS

8. All those who have intimated their intention to become Members of the Society prior to or on the first day on which the Society meets, shall be considered as Subscribing members of the Society.

9. In future every candidate for admission as a member shall be proposed by one, and seconded by another member. The proposal shall be laid before the meeting of the Society and the person proposed balloted for; and to constitute a valid election not less than six members must be present, and the election will be decided by the majority. The President shall have the right of giving a casting vote.

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1. The following addition was made in 1867 :

“The Society shall also elect Patrons, and Vice-Patrons”.

10 Every member shall be at liberty to ask the Society to postpone the election of a candidate to the next meeting of the Society

11 Persons elected as members shall receive immediate notice of their election from the Secretary, together with a copy of bye-laws of the Society which shall be henceforward binding on them

12 Every Subscribing member shall have immediately to advance his subscription of two Rupees per mensem from the first day of the month in which he is elected to the end of that year, and thereafter his subscription shall be payable in advance in January for each year. Donations in property or money will be gratefully received by the Society

13 All European members shall pay their subscriptions during residence in India and shall on their return be called upon to pay as usual from the first day of the month in which they return

14 Every member shall be called upon on the commencement of a new year to advance his subscription for it, and in the event of non payment a reminder shall be sent on 1st April and 1st July Should he fail to pay prior to 1st October, his name shall be struck off the list of members and the same shall be notified in the proceedings of the Society

15 Members who are in arrears shall be permitted to vote on any matter connected with the Society

16 No member shall be entitled to any privilege whatever until he has advanced his subscription.

17 All members of the Society shall be entitled to the following privileges :

- (1) To be present and vote at all General Meetings.
- (2) To propose candidates for admission into the Society.
- (3) To introduce visitors at the Ordinary General Meetings



- (4) To have personal access to the office and library of the Society; and there to examine the printed books and manuscripts belonging to the Society. He shall also have the privilege of taking out the books etc. in the library, subject to such rules as the Executive Council of the Society may frame.
- (5) To receive gratis one copy of every book printed; and of every proceeding of the Society.
- (6) To receive other copies—on application at prices fixed by the Executive Council.

18. Any member may withdraw from the Society by signifying his wish to do so by letter addressed to the Secretary, but he shall have to pay the full subscription for that year; and shall continue to be liable for his subscription until he shall have discharged all sums due from him to the Society, or shall have returned all books or other property borrowed by him from the Society; or shall have made full compensation for the same if lost or impaired

19. A member who may have resigned shall be able to re-enter the Society and to withdraw his letter of resignation on paying the amount of subscription without going through the forms of re-election; provided such notice of withdrawal be given within one year from the day on which the resignation may have been notified.

20. If any member shall disobey the rules or orders of the Society or its Executive Council or shall be guilty of any misconduct at any of the general meetings, he shall be liable to removal from the Society.

21. Whenever there shall appear cause for the removal of a member from the Society the subject shall be laid before the Executive Council; and if the Council, shall after due deliberation, determine by a majority to propose to the Society the removal of the said member, the President shall, at any ordinary general meeting of the Society announce from the chair such determination of the Executive Council,

and at the meeting next after that at which the said announcement has been made, the proposal shall be put to the vote and the question settled by majority provided that there be not less than seven members present

#### CORRESPONDING MEMBERS

22 Every member living at a distance from the location of the Society, and thus unable to attend their meetings, shall have the privilege of corresponding with the Society

23 Members who correspond with the Society shall pre-pay or stamp the letters or packets they address to the Society Their communications shall be replied to at the expense of the Society if their subject be connected with the affairs or welfare of the Society and not otherwise And if the Society itself correspond with any member on its own concern it shall defray the expenses on both sides

#### HONORARY MEMBERS

24 Honorary members shall be persons eminent for their knowledge of, or encouragement given by them to, science or literature or for services rendered to the Society, and who either have no means of paying the subscription, or who be not required by the laws of the Society to pay it

25 When the number of Honorary members shall not be complete, the Executive Council shall have power to recommend a candidate (stating his claims to such distinction) who shall be balloted for like other members and the majority shall determine his election

26 Honorary members shall be exempt from payment of subscription, though it shall be at their option to present to the Society donations of property or money

27 Honorary members shall also be entitled to all the privileges and rights of other members except of that of voting and shall be liable to removal from the Society in the same manner as other members

## ASSOCIATES

28. Associates of the Society shall be persons well-known for the literary and scientific attainments, but who are not likely to apply to become members

29. Associates shall be proposed by the Executive Council and balloted for in the meeting of the Society like other members. The votes of the majority to be decisive.

30. Associates shall have the same privileges and rights as other members of the Society but shall have no power to vote on any matter connected with the Society or to hold any office thereof. They shall be liable to removal in the same manner as other members.

## MEETINGS

### GENERAL MEETINGS

31. No meeting of the members shall be competent to enter on any business unless five or more members be present.

32. The President shall be the chairman at all General Meetings, or in case of his absence, one of the Vice-Presidents, or in case of their absence, the Senior member who shall for the time being, have all the authority, privilege and power of the President.

33. The Ordinary methods of voting shall be by show of hands but a ballot shall be taken when demanded by any member present.

34. The decision of the majority of members voting at a meeting shall be considered as the decision of such meeting; but the Society shall be at liberty to ask all the absent members to give their judgement on any matter except cases prescribed by the Rules. The Society shall defray the expenses to be incurred in obtaining such judgement under Sect. 23. All dispatches and letters connected with such matters shall be addressed by and to the Secretary.

35. When the votes on either side shall be equal, the chairman shall have a second or casting vote

36. Notices of motion shall be given on questions submitted to the Secretary at a general meeting preceding that on which the subject is to be disposed of, except in matters of current business and routine, and if any question shall arise whether the subject of a particular motion is such matter, the question shall be determined by the Chairman,

37. All proposals affecting expenditure, election, appointment, or removal of officers and servants, changes of organization and generally all questions of importance shall be first duly notified at a general meeting, then referred to the Executive Council for report and finally decided (after such report shall have been submitted) at the Annual General Meeting or at a special meeting convened for the purpose, at which not less than seven members must be present. If the proposal be to amend or alter the rules, the Society shall under Sect 34 call on all the members for their opinion on the same

38. Every member shall have the right of recording his protest against the decision of the majority upon any questions submitted to the Society

39. The general meetings to be held by the Society shall be of three kinds, 1st Annual, 2ndly Ordinary and 3rdly Special

#### ANNUAL GENERAL MEETING

40. The Annual General Meeting shall be held in January for the election of Councils and officers for the ensuing year, and to receive and to hear read the annual report on the financial and general concerns of the Society and for the transaction of any other business of which due notice has been given

41. At least 15 days before the Annual Meeting of the Society notice of it shall be given to those members who may reasonably be expected to be present at it.

42. Every member present at such meeting shall be at liberty to furnish to the Chairman a list of the names of such persons as he may deem eligible to the most of members of Councils and office-bearers.

43. The Executive Council for the time being shall before the day of election cause to be prepared a sufficient number of printed balloting lists according to the form in appendix which shall contain the names of the persons whom they recommend to be appointed Members of Councils and officers for the year ensuing with blank columns in which to place other names.

44. The Chairman shall appoint two examiners to examine the lists and report their result to the meeting.

45. If any list shall contain more than the proper number of names or if any list should include the name of any person who is not eligible to the Councils such list shall be deemed void and not taken into account by the examiners.

46. In case there shall be an equal number of votes for the election to the Council or to any of the respective offices of two or more persons, the Chairman shall have a casting vote.

#### ORDINARY GENERAL MEETING

47. Ordinary General Meeting shall be held once a quarter and the notice of each meeting shall be given by the Secretary to all resident members and on application to any out-station member.

48. At the Ordinary General Meeting the order of business shall be as follows :

- (1) The completed portions of works under translation and print shall be submitted to the members present, who shall judge as to the proper amount and neatness of the work done, and record their opinion jointly or separately. These opinions shall then be referred to the Executive Council who in case of any dissatisfaction being therein expressed shall take such

measures as shall obviate the same, and report the result at the next meeting

- (2) The extracts of all communications from members addressed to the Society shall be submitted by the Secretary to the meeting, and every member either jointly with others or separately shall give his opinion on the same which shall then be considered by the Executive Council and reported on at the next meeting.
- (3) The original communication from a corresponding member shall, if requested by any member present, be read
- (4) The presents made to the Society since their last meeting shall be announced and exhibited.
- (5) Proposals of candidates for admission into the Society shall be submitted and ballots taken as before provided.
- (6) Motions, of which notice was given at the last meeting, shall be brought forward and disposed of
- (7) Notice of intended motions shall be given for entry in the proceedings of the meeting
- (8) The report and letters from the Executive Council shall be submitted for consideration of the Meeting, and a short account of the last quarterly operations of the Society and of its present condition shall be read
- (9) Letters from any quarter and on any subject addressed to the Society shall be read
- (10) A short detail of receipt and disbursements of the Society for the last quarter shall be laid before the Meeting

#### SPECIAL GENERAL MEETINGS

49 Special General Meetings of the Society shall be held from time to time, as occasion may require, for the purpose of taking into consideration Special matters relating to the business of the Society.

50. Special General Meetings may be convened by the Executive Council, or on any requisition to that effect to the President, signed by at least 7 Members of Society. The day of Meeting to assemble shall be appointed by the Executive Council.

51. No other business than that for which the Meeting may be convened shall be discussed at such Meeting,

52. No stranger shall be permitted to be present at a special Meeting of the Society.

53. The proceedings of every Meeting shall be recorded in English and Urdu, and after the breaking up of the Meeting the Secretary shall as soon as possible, arrange them for examination and inspection of the President. The proceedings shall then be printed in English and Urdu and distributed to all the members.

54. If any member advances any objection against any of the proceedings of a Meeting, it shall be discussed at the next Meeting.

55. Two Councils shall be formed for the despatch of the business of Society, one a Directing Council and the other an Executive Council.

#### DIRECTING COUNCIL

56. This Council shall be formed for the purpose of discharging the following duties, and the determination of which shall solely depend on this Council:

- (1) To determine the books to be translated, edited and published.
- (2) To approve or disapprove of the translations rendered.
- (3) To decide whether the books to be translated be translated into Urdu, Persian, Arabic and Hindee, or anyone or more of these languages.
- (4) To limit or fix the number of copies of a book to be printed.

57 This Council shall consist of not less than 7 or more than 15 members. The Directors of Public Instruction in India shall in virtue of their office be such members if they consent, and they shall not be included in the above number. The President of the Society to have a casting vote

58. The members of this Council shall be selected from the Honorary and Subscribing Members of the Society; and the President shall be a Member of this Council

59 The first election of the members of this Council shall be made by a General Meeting by the usual method of balloting. Their future election shall take place in the manner as prescribed in Section 43.

60 Members who are elected to this Council shall be duly informed of their election by the Secretary.

61 The Executive Council shall inform the Members concerned of the channel through which their opinions on a certain subject are required

62. If the opinions of the Members on a subject vary, the Majority of them agreeing shall be held decisive. Such majority shall be determined by the President

#### EXECUTIVE COUNCIL

63 11 of the Honorary and Subscribing Members shall be chosen to constitute this Council of whom one will be President, one or two Vice-Presidents, and two Secretaries

64 One Member shall not hold more than one of these offices—President, Vice President, and Secretaries

65 The Members of this Council shall be elected in the same manner as those of the Directing Council described in Section 60.

66 There shall be two Meetings of this Council, General and Special Meetings

67 In a General Meeting of this Council there should always be at least 4 Members and one Secretary present.

68. A Special Meeting of this Council shall include a



President, in his absence one of the Vice-Presidents or in their absence senior Member who shall be the Chairman.

69. The General Meeting of this Council shall meet once every month to attend to the following business :

- (1) To superintend the duties of Officers and Servants of the Society :
- (2) To examine whether an adequate amount of work has been performed during the last month, and whether the Translations are being rendered to the satisfaction of the Society.
- (3) To observe whether the proof sheets of books under print submitted to them are well done.
- (4) To inspect the Records and Accounts of the Society and to judge of their being properly kept,
- (5) To examine the Library of the Society to see whether books are well preserved,
- (6) To issue proper orders for the execution of all the above mentioned affairs of the Society.

70. The Special Meeting of this Council shall be held when an affair of importance may require it. The day on which such Meeting may be convened shall be brought to the notice of the Members by the Secretary.

71. The ordinary method of voting shall be by show of hands and a ballot shall be taken in cases prescribed by any rules of this Council or when demanded by any Member present ; and the decision of the majority shall be considered the decision of the Meeting ; in case of equality of vote the Chairman shall give a second or casting vote.

72. The voting on any question except it be one of adjournment shall, on the demand of any Member present, be postponed to the next meeting of the Council when the question shall be disposed of.

73. Minutes of the proceedings of every Meeting of this Council shall be taken during their progress by one of the Secretaries or by some Member present, whom the Chairman shall appoint for the occasion. The minutes shall after-

wards be copied in a Minute Book and signed by the Chairman

74. All letters, notices, minutes of members and other documents connected with the business of the Society shall be filled in the order of their dates and preserved

75 The Government of the Society the direction, management and execution of its concerns shall be entrusted to this Council, subject to no other restriction than are or may be imposed by the rules and to no other interference than may arise from the decision of the members assembled in General Meetings

76 This Council may from time to time make such regulations and issue such orders not inconsistent with the bye laws as shall appear to them conducive to the good Government of the Society and to the proper management of its concerns, and such regulations and orders shall be binding on all the Members, Officers, and Servants of the Society, provided that all such regulations shall be reported for the information of the Society at the next General Meeting and be subject to its confirmation

77 This Council may appoint persons not members of the Society to be Salaried Officers, Clerks or Servants for carrying on the necessary concerns of the Society and may define the duties to be performed by them respectively, and may allow to them respectively such salaries, gratuities, and privileges as the Council may deem proper, and may suspend any Officer, Clerk or Servant from Office whenever there shall seem to them occasion, provided always that such appointment, allowance or suspension shall be reported to the next General Meeting of the Members to be confirmed or omitted, as may be decided by such Meeting

78 This Council may exchange or otherwise dispose of those books printed, belonging to the Society, which may be in excess of those in their Library, in such manner as may best conduce to advance the objects and interests of the Society

79. This Council shall present and cause to be read to the Annual Meeting, a report on the general concerns of the Society. The Report shall state the income and expenditure and disbursements, the balance in hand, the debts and assets, and the increase and decrease of the Society during the past year; it shall also specify the average monthly income and expenditure and give an estimate in detail of the probable income and expenditure for the current year. The report shall also set forth the state of the Library.

#### PRESIDENT

80. The Council shall submit to the Annual General Meeting in every year lists of such persons as they shall consider most fit to be Members of the Council and Officers for the ensuing year.

81. The business of the President shall be to preside at all the Meetings of the Society and regulate all the proceedings; and generally to execute or see to the execution of the rules and orders of the Society.

#### SECRETARIES

82. It shall be the duty of the Secretaries:—

- (1) To conduct the correspondence of the Society and the Councils: and to sign all letters and papers emanating from the Society.
- (2) To attend the General Meetings of the Members, and Meetings of the Councils: to take minutes of the proceedings of such Meetings during their progress.
- (3) At the General Meeting of the Members, to announce the presents made to the Society since their last Meeting: to read the names of Candidates proposed for admission into the Society, and the original papers communicated to the Society and the letters addressed to it.
- (4) To see that all the proceedings whether of the Society or of the Council, are entered in the

Minute-Book before the following Meeting shall be held, and to see that all letters and papers and documents of every kind connected with the business of the Society are properly filed and preserved

- (5) To edit the Journal and Proceedings of the Society
- (6) To exercise a general supervision over the Servants and affairs of the Society, and to see that the rules and orders of the Society and Council are executed.

83 The Secretaries, if more than one, shall by mutual agreement divide between them the duties above enumerated and shall communicate to the first Meeting of the Society to be held after the day of the Annual Election, which of those duties they have each undertaken to perform

84 No Member of the Society is or shall be capable of holding any place office, or appointment under the Society to which any salary or profit or emolument is or shall be attached<sup>1</sup>

#### TREASURER AND THE ACCOUNTS

85 After removal of the Society to its fixed location, viz Allahabad, its funds shall be lodged in the Bank of Bengal Until that time they shall be lodged with a trustworthy Mahajan to be proposed by the Executive Council and approved of at the General Meeting of the Members of the Society

86 All requisitions for money due to the Society and all receipts for money received shall receive the signature of the Secretary

87. All receipts and assets shall be deposited with the Treasurer who shall, in a book kept for the purpose, acknowledge the same by his signature

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<sup>1</sup> In 1867 another section "Assistant Secretaries" was added It read as follows

"85 The Assistant Secretaries shall discharge any duties or functions that may be entrusted to them by the Secretary"

88 Sums sanctioned by the Annual Meeting of the Society shall be paid through the Secretary who will furnish receipts for all sums received from the Treasurer. All other sums required shall first be laid before the General Meeting by the Executive Council for sanction.

89. Accounts shall be kept of all disbursements and receipts or assets of the Society.

90. At the end of every year, the Executive Council, with the sanction of the President, shall appoint two persons not being Members of the Society to examine and audit the accounts of the Society and to report the result to the Society.

#### PUBLICATIONS OF THE SOCIETY

91. 12 copies of each publication of the Society shall be lodged in the Library and one distributed gratis to every Member ; the rest to be disposed of by the Executive Council under the rules prescribed.

#### LIBRARY<sup>1</sup>.

92. The books which the Society procures by purchase or by presents made to them, and 12 copies of each publication as above specified shall compose the Library of the Society.

Concurred in and sanctioned by the Members assembled in the First Meeting of the Society held on the 9th January 1964.

B. SAPTE  
*Chairman.*

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<sup>1</sup> In 1867 this section was amended to read "Library and Museum" and the following clause was added :

94. The Building raised in Aligurh by the Society shall be called the Aligurh Institute. As far as possible articles of every variety and description shall be therein collected in order to form a museum and descriptions of those articles shall be published from time to time".

## APPENDIX

(No 1)

## BALLOTING LIST FOR THE ELECTION OF THE COUNCILS

SCIENTIFIC SOCIETY

January 1864

*Balloting List for the election of the Councils*

Present Councils	Proposed new Councils	
Directing	Council	
Executive	Council	

If you wish to substitute any other name, in place of that proposed, erase the printed name in the second column and write opposite to it in the third, that which you wish to substitute.

(No 2)

## BALLOTING LIST FOR THE ELECTION OF THE OFFICERS

SCIENTIFIC SOCIETY

January 1864

*Balloting List for the election of Officers  
out of newly Elected Councils*

Present Officers	Officers proposed	
Pre	sident	
Vice-	President	
Sec	retaries	

If you wish to substitute any other name, in place of that proposed, erase the printed name in the second column, and write opposite to it in the third, that which you wish to substitute

**Letter from G. F. I. Graham to Rev. C. B. Lewis**

To

REV. C. B. LEWIS

*Baptist Mission Press, Calcutta*

MY DEAR SIR,

I have by this day's dak despatched to your address a copy of a History of China in Persian and I shall feel much obliged by your having the same printed. One thousand copies (1,000) will be the number required.

The remarks in red ink on the margins will require to be printed in large type.

I shall feel much obliged by your forwarding the proof-sheets when the whole work is finished together with the original to Syud Ahmud Khan, P. S. Ameen, Ghazeepore. On the return of the same the printing of the copies can be commenced, I remain

24th March  
1864.

Dear Sir,  
Yours very truly,  
G. F. I. GRAHAM  
*Secy., S. Society*

**Letter from G. F. I. Graham to Col. Hamilton**

To

COL. HAMILTON

*Delhi*

DEAR SIR,

I am much obliged to you for your letter of the 23rd inst.

A compilation of Herodotus would require a very able man and the Society at present could not afford the expense which the appointment of such a man would entail upon it. When richer we hope to be able to do so.

With regard to what you say concerning Rollin's History, Syud Ahmud begs me to ask you whether as that book was written in order to lay before the youth of England the civilization of the ancient Greeks, Egyptians etc. and the manner in which they advanced in civilization as time moved on, it would not be still applicable to the natives of India, notwithstanding that modern discoveries may have rendered parts of it obsolete. I should feel much obliged by your letting me know your opinion on this point as it is necessary to make a beginning and servants who have been entertained are doing nothing for the Society.

Should you not just at present have thought upon any small work suitable for the Society's first attempt? Syud Ahmud tells me to beg of you, if it be not asking too much, kindly to send us any small ancient work in Arabic or Persian which you might think would do good by being printed and distributed. Syud Ahmud begs me to ask you whether you think (• اباغ • by Shumshoodeen) the Arabic work which is in your Library would be such a work.

The great thing is to get some work finished as soon as possible in order to show the subscribers that their money is not lying idle and that the Society is doing something. With regard to what you observe on working on Ottoman History, I should feel much obliged by your letting me know when the "Husht Behisht" is to be got and of how many pages it consists. A good account even upto the year 855 (A.H.) only would be valuable.

I am glad to be able to tell you that we have received two donations of Rs 100 each from native gentlemen since our first Meeting and also that our subscribers have increased by ten.



Hoping that you will frequently give us the benefit of your valuable opinion, I remain

Dear Sir,  
Yours very truly,  
G. F. I. GRAHAM.

[ 9 ]

**Letter from Sycd Ahmad Khan to Revd. C. B. Lewis**

*Allygurh, the 2nd May, 1864*

To

REVD. C. B. LEWIS

*Baptist Mission Press, Calcutta*

DEAR SIR,

The Society have heard nothing from you till this time in reply to their two letters dated the 6th and 24th March respectively, addressed to you under the signature of their Secretary, Lieutenant Graham. The former being about the five plates sent to you for being lithographed, and the latter about printing the History of China in Persian also sent to you, the receipt of which both you have even acknowledged.

The Society wish to have their works published soon enough. They have to print many more works, which if you have no time to print may be sent to some other Press.

The Society's destination has been now removed to the station, so in future you will be pleased to address them here. An immediate answer will oblige

Yours very faithfully,  
SYUD AHMUD KHAN  
*Secy., Scientific Society*

## [ 10 ]

**Letter from Syed Ahmad Khan to the Secretary,  
Asiatic Society**

*Allygurh, the 4th May, 1864*

To

THE SECRETARY

*Asiatic Society,  
Calcutta*

DEAR SIR,

The Treatise in Arabic on Geography compiled by the Iphindees and probably published in Egypt, is required for a temporary use by this Society, and as the Asiatic Society possess many Arabic works published in that country, I am directed to solicit the favour of their lending to this Society the book in question for a short time, if they may have got it in their Library

The expense to incur in receiving and returning the work shall be thankfully defrayed by this Society

The Society's destination has now been removed from Ghazeepore to this station.

Yours very truly,  
SYUD AHMUD KHAN  
*Secy, Scien Society*

## [ 11 ]

**Letter from Syed Ahmad Khan to William Muir**

*Allygurh, the 22nd May, 1864*

WILLIAM MUIR ESQR  
*Allahabad*

RES SIR,

It is very necessary to append to the History of Egypt,

to be published by the Society, a map of Egypt. It cannot be expected to get a map lithographed here by the Indian Press, possessing a desirable degree of neatness and elegance. Hence, having written to my London Agent to let me know the estimate of the cost of the map in question as well as that of the maps of other countries, I have today received a letter from him enclosing the estimate enclosed by which you will find the cost for map of Egypt will be about -/3/9 and to this adding the expense of transit it will come to 4 annas per copy, which I think to be a moderate price. So, if you be pleased to permit me, I may write to the Agent to have them lithographed. The copies in which the History of Egypt should be printed, be in my opinion 1,000 in number; and hence, if you agree to the above, the copies of maps to be ordered for should also be 1,000, the cost of which will be 250 Rs. in whole. The above-said History has been translated in a very idiomatically eloquent style; every native that sees and reads it finds it very pleasing and attractive.

Accordingly, it is probable the Society will be able soon to dispose of the copies profitably. The enclosed estimate is to be returned for being filed in the Society's office.

Yours very obediently,  
 SYUD AHMUD KHAN  
*Secy., Sc. Society*

[12]

**Letter from Syed Ahmad Khan to  
 Messrs. Smith Elder & Co.**  
*Allygurh, the July, 1864*

To

MESSRS. SMITH ELDER & CO. .  
*London*

GENTLEMEN,

I thankfully acknowledge the receipt of your favor of

the 18th January last, informing me of your having despatched the books I wanted by the Steamer "Ellenborough", as well as of your lately received favor advising about the despatch of other books by you through the Steamer "Candia", and containing the Estimate required of the Arabic Map of Egypt I have also received the Catalogue of the Atlases and Maps which you have been pleased to send But I am sorry to say I have as yet received none of the both lots of books above mentioned and have been anxiously waiting for them The History of Egypt for which the afore said Map of Egypt is required has been since some time past in the Press so that very little time now remains under my disposal for getting the copies of that Map from such a distance as England, so as to reach me in time and answer the purpose for which they are required Hence, I do not now request you to have that Map executed there as I did before But as the Society has it under contemplation to publish a Geographical Work in Urdu, I will write to you, I hope, after a short time for having various Maps of that kind executed for the Society Of those you have selected and marked for the Society in your above acknowledged Catalogue of Atlases etc, I want the following Chart and Maps —

- |                                                                                                                                  |            |
|----------------------------------------------------------------------------------------------------------------------------------|------------|
| (1) Johnston's Commercial Chart of the World, Mounted on Roller and varnished                                                    | } £ 3 3 S. |
| (2) Stanford's Map of India, Canvas, Roller and varnished                                                                        | } 1-11 3 d |
| (3) One Walker's Map of India showing the British Territories subdivided into Collectories, 66"×63" Canvas, Roller and varnished | } 3-3 0    |
| (4) 1 Combined Map of India, China, Burmah, Siam and the Malay Peninsula 40"×51", Canvas, Roller and varnished                   | } 1-10-0   |
| (5) 1 Map of the Western Provinces of Hindoostan, 50"×52", Canvas, Roller, and varnished                                         | } 2 10 0   |
| (6) 1 Map of the Steam Communication and overland Routes between England, India, China and Australia, 52"×29" etc                | } 0 18-0   |

The Society wish to publish a Treatise on European Engines, Machines and instruments used by the farmer in Europe in the cultivation of land, by which the farm labour is so greatly facilitated and lightened to the great ease and profit of the cultivator. But as I think there does no such work exist in English that exclusively treats of all those Machines etc. in their fullest detail and varieties, I therefore, wish to engage for the Society some learned and able Engineer in England to undertake the execution of that work. The Society shall pay him whatever may be agreed upon for his copyright. He might send it up here in its manuscript form as soon as it were ready : since it will be afterward translated by the Society into Urdu, this country's language. This work will be written under guidance of the following instructions :—

- (1) Keeping in mind that the natives are quite ignorant of such subjects, the author will have to detail every subject he treats of as minutely as would suffice for an untutored mind to understand and grasp it. The arrangement of subjects shall be in the most proper succession for the utility of the reader.
- (2) When he treats of a certain Machine or instrument he will describe all the parts separately which it may contain ; state the peculiar structure and measure of each and the materials as iron, wood etc. of which the same is made and illustrate each ; and after he has treated of all its parts separately, he will have to give a statement and illustration of the whole.
- (3) When one Machine has two structures—one gigantic and expensive and the other light and economical, the latter should be preferred ; since the natives of this country are not intelligent and ambitious enough to make use of the former. The probable value or cost at which each Machine or instrument can be manufactured in England to be also stated.

- (4) The method of working or using each Machine etc and the amount of work to be done by it at a fixed interval, to be noted also
- (5) Although all sorts of Machines etc. used in agricultural works shall have to be treated of, yet the chief attention is to be paid to the following —
- 1 Ploughs that suit the soil of India and be drivable by two horses or bullocks
  - 2 Ploughs drivable by a light steam engine
  - 3 Sacrificers and grubbers (small)
  - 4 Solid Beam Harrows
  - 5 Thrashing machine—both kinds, driven by bullocks or horses and by Steam power
  - 6 Screens or Engines for separating the large grains of corn from small and worthless ones.
  - 7 Root and Straw Cutters
  - 8 Combined Mill for oats, maize and bean.
- (6) As Pumps of engines for raising water are much wanted in this country, a variety of them worked by manual labour, horse & steam power to be described. Those that could be set up and worked on the bank of rivers and those used on the brinks of wells—both sorts to be related, the latter kind is universally wanted here, and consequently more largely treated of The water of wells here is always too distant from the surface of the earth, and as I know the power of the Pumps in use can raise up the water 32 feet high only, it will therefore be necessary to treat of such processes by which the Pump could be serviceable in bringing the water up from too low wells. Processes like the following or more ingenious and practicable, if possible, be suggested —

An immediate reservoir to be constructed for receiving water from the lowest or water part of the well by the first pump and from

this reservoir it be carried up to the uppermost part by the second pump.

I have seen the Railway Company Engineers here using a very nice portable pump Machine on the banks of rivers for drawing up the river spot to raise Bridge Masonry upon it. So a description of such simple Pump engines will be very popular.

- (7) Machinery for pressing the clearing of cotton and flax.

I hope you will be usually kind to procure a competent Engineer to undertake the work under notice and the Society shall feel much obliged to you for it.

I wish you will be kind to supply me with some excellent works on universal Geography and also on Geography of particular countries, as well as a comprehensive work on ancient Mythology.

Please in future address me at Allygurh as I am now transferred to that station from Ghazee-pore.

I remain, gentlemen,  
Yours very faithfully,  
SYUD AHMUD KHAN  
*Secy., Scientific Society.*

[ 13 ]

**Letter from Syed Ahmad Khan to members of the  
Directing Council of the Scientific Society**

*Allygurh, the 5th August, 1864*

To  
MEMBERS OF THE DIRECTING COUNCIL

SIRS,

I am directed by the Society to request your perusal of the discussion that took place in a Meeting of the Society

on the advisability of publishing the Translation of Rollin's Ancient History of Greece, as published in the Society's No 5 (page 15), and that after considering the subject you will be pleased to communicate to me your opinion thereof at your earliest convenience.

The Translation is now quite ready as having now been also revised Its going to the Press depends now only on the sanction of the Directing Council

A one anna stamp is enclosed for your answer

I remain, Sir,  
Your very obedient Servant,  
SYUD AHMUD  
Secretary, Scientific Society

### APPENDIX TO LETTER NO 13

#### Extract from the Speech of Syed Ahmad Khan<sup>1</sup>

اے صاحبوں۔ اگرچہ تمام کام احلاس کے جنم ہو گئے اور اب وقت رحاست کا ہے، مگر میں احارت چاہتا ہوں کہ دو ایک لفظ ایک ضروری امر پر جو سب کے بعد ہم کو شروع کرنا ہے عرض کروں، اس مطلب پر جس کو میں کہتا چاہتا ہوں عموماً تمام عہدوں کی اور خصوصاً عہدوں ڈریکٹنگ کو مسل کی توجہ چاہتا ہوں۔

ہماری سوسائٹی میں سب سے بڑا کام اور بہت زیادہ دقیق جو بالفعل پیش ہے وہ ان کتابوں کا بحویر کرنا ہے جن کا بالفعل ترجمہ کرنا ہماری سوسائٹی شروع کرے۔ جب میں اپنے بارے ہموطیوں کے حال پر نظر کرتا ہوں تو دیکھتا ہوں کہ وہ گزشتہ حالات سے اس قدر ناواقف ہیں کہ آئندہ رستہ چلنے کو ان کے پاس کچھ بھی روشنی نہیں ہے۔ وہ نہیں جانتے کہ کل کیا تھا اور آج کیا ہے اور اسی سبب سے وہ کچھ نتیجہ نہیں نکال سکتے



کہ کل کیا ہوگا۔ وہ نہیں جانتے کہ دنیا میں جو بہت چھوٹی چھوٹی قومیں تھیں انہوں نے کیوں کر ترقی پائی اور کس طرح وہ ایک بڑے شاندار اور سایہ دار درخت کے مانند ہو گئیں۔ وہ نہیں جانتے کہ بڑی بڑی قومیں ایک بڑے میوہ دار درخت کے مانند پھل پھول رہی تھیں وہ کیوں کر مرجھا کر سوکھ گئیں۔ اس وقت میں جو جو قومیں دنیا میں بادشاہی اور شہنشاہی کر رہی ہیں ہندوستانیوں کو ان کے حال اور ان کے اقتدار اور ان کی قوت اور ان کی حشمت سے مطلق واقفیت نہیں ہے۔ وہ روم اور ایران اور تبت اور نیپال کا نام سنتے ہیں مگر ان کی اصلی قوت اور طاقت سے مطلق واقفیت نہیں رکھتے۔ وہ نہیں جانتے کہ کس قوم کی حکومت اور طاقت نے دنیا کے نقشہ کو خاص اپنے رنگ سے رنگین کر رکھا ہے۔ اگر سنہ ۱۸۵۶ء میں ہندوستان کے لوگ ان سب باتوں سے واقف ہوتے تو علانیہ نتیجہ نکل سکتا ہے کہ سنہ ۱۸۵۷ء میں کیا ہوتا۔ یہ تمام باتیں مجھ کو دکھائی ہیں کہ ہندوستانیوں کو عالم تاریخ کی اشد ضرورت ہے۔

یشک ایشیا میں بڑے بڑے مصنف گذرے اور انہوں نے تاریخ کی کتابیں بھی تصنیف کیں لیکن جن لوگوں نے ان تاریخوں کو دیکھا ہے وہ بخوبی جانتے ہیں کہ ان تاریخوں میں وہ باتیں جن سے اخلاق اور تربیت انسان کی درست ہوتی ہے مطلق نہیں ہیں۔ ان میں کچھ نہیں ہے بجز فقرہ بندی اور عبارت آرائی کے۔ ان میں کچھ نہیں ہے بجز تعریف اور خوشامد ان بادشاہوں کی جن سے بسبب حکومت شخصیت کے ہر ایک مصنف کو اپنی جان و مال کا اندیشہ تھا۔ تمام خرابیاں جو کسی بادشاہ کی سلطنت میں تھیں اس وقت کے مصنف اپنی جان و مال کے اندیشہ سے اس کو نہیں اکھ سکتے تھے۔ علاوہ اسکے ایشیا کے مصنفوں کی تحریر کا طرز بھی اس انداز کا نہ تھا جس سے پیچھے آنے والی قوموں کو کچھ روشنی حاصل ہو۔ ان کی تصنیفوں میں اس بات کا کافی ذکر نہیں پایا جانا کہ کس زمانہ میں کس کس علم اور فن نے اور کس کس طرح پر ترقی پائی، کس کس طرح چھوٹی چھوٹی قوموں نے علم و ہنر میں ترقی اور نام آوری حاصل کی اور کس کس طرح بڑی بڑی

قومیں گھنٹی گئیں یہاں تک کہ بر باد ہو گئیں - میں طور مثال کیے کہتا ہوں کہ بالعمیل سرچارلس تروبلین صاحب ہادر ہے ایک مضمون پیش کیا ہے جس کے جواب کے لئے پانچسو روپیہ کا اعلام ہی ہے وہ چاہتے ہیں کہ یہ بات ثنائی حاویہ کہ شہر مداد کے حلقائے سی عباس اور قرطہ کے حلقائے سی امیہ کے زمانے میں اہل عرب کو علم ہواں سے کس قدر فائدہ حاصل ہوا ہوا ، اور بعد اسکے اہل یورپ کو جب وہ جہالت سے جاگے لگے ، علم عربی سے کس قدر فائدہ پہنچا ، ان دونوں فائدوں کا ماہم مقابلہ کرو اور اس مقابلہ کرنے سے نتیجہ نکالو تاکہ ان دونوں میں کہ پھر اس مملکت ہند میں اہل یورپ اور مسلمانوں میں ماہم۔ احتلاط حاصل ہوا ہے ، مسلمانوں کو اہل یورپ سے کس قدر علم حاصل ہو سکتا ہے - میری قوم کے بہت سے لوگ اب بھی موقوف ہیں جو تمام علوم عربی اور فارسی میں بہت عالی درجہ رکھتے ہیں اور ایشیا کے مورخوں کی تاریخیں بھی اکثر ان کی نظر سے گذری ہیں۔ پھر شاید کوئی شخص بتا سکے کہ ایشیا کے مورخ کی فلاں کتاب اسی ہے جس میں اس قسم کے مضامین ( جو بعد کو آئے والی قوموں کی تربیت کی حڑ ہیں ) مل سکتے ہیں - یورپ کے مورخوں کا طرز ، ان ایشیا کے مورخوں کا سا نہیں ہے ان کی تصبیہوں میں کثرت سے اسے مضامین پائے جاتے ہیں جس سے پیچھے آئے والی قومیں روشنی اور تراث پاویں - صاحبان ڈاکٹر پبلک اسٹڈیز بے چند کمائیں یورپ کے مورخوں کی ترجمہ کیں ہیں لیکن وہ ہایت چھوٹی چھوٹی کتابیں ہیں ، شاید بچوں اور دہائی مکتبوں کے لئے نکار آمد ہوں ، مگر قومی اخلاق کی درستی اور قومی تربیت کے لایق نہیں - کیا تم خیال کرتے ہو کہ اسی کاموں سے جس میں صرف یہ بات لکھی ہو کہ فلاں سہ میں فلاں بادشاہ ہوا اور فلاں سہ میں مر گیا اسان کے اخلاق کی درستی اور قومی تربیت ہو سکتی ہے ، یہاں صاحبوں ، ہرگز نہیں ہو سکتی - جب تک کہ ایک قوم کے اخلاق اور اس کی بنیادیں اور بنائیاں ایک تفصیل سے نہ ثنائی حاویں اور طرح طرح کی تقریروں اور مباحثوں سے ان کی پہلائی رائی طائر نہ کی حاویہ دل میں اثر نہیں ہوتا -

میں کہہ سکتا ہوں کہ ایسی تاریخ جس کی میں ضرورت ہندوستانیوں کے لئے سمجھتا ہوں ایک بڑے نامی مصنف رولن صاحب کی قدیم قوموں کی تاریخ ہے جس میں قدیم قوموں کی ترقی اور علوم و فنون کی ایجاد کا حال اور ان کے قوانین اور انتظام کا ذکر اور اس کی بھلائی اور برائی ایک نہایت صفائی، عمدگی اور فصیح تقریر سے بیان کی گئی ہے۔ درحقیقت وہ تاریخ جیسے کہ نوجوان طالب علموں کی تربیت کے لایق ہے ویسی ہی پختہ اور تجربہ کار لوگوں کی توجہ کی مستحق ہے۔ ہندوستان کے لوگوں کی تربیت کے لئے میں اس تاریخ کو نہایت مفید سمجھتا ہوں۔ دنیا کی قوموں میں سے جس قدیم قوم نے کہ اول علوم اور فنون میں ترقی پائی اور جس سے مصر والے میں مراد لیتا ہوں اس کا حال نہایت خوبی سے اس بڑے مصنف نے لکھا ہے۔ ہندوستانی اپنی ناواقفیت سے سمجھتے ہیں کہ تمام علوم اور فنون کا خاتمہ یونان پر ہو گیا۔ میرا ارادہ یونان کو کچھ چھوٹی نگاہ سے دیکھنے کا نہیں ہے۔ میں بموجب قول اسی مصنف کے اقرار کرتا ہوں کہ ملک یونان کو کسی حیثیت سے خیال کیا جاوے، خواہ اس کی فوج کی شان و شوکت کے، خواہ دانشمندی کے قوانین کے، خواہ علوم و فنون کے رواج کی ترقی کے، ان سب باتوں میں انہوں نے ایک کامل درجہ کی ترقی بہم پہنچائی تھی اور اسی لئے اگر اس کو دنیا کا ایک مدرسہ کہا جاوے تو بجا ہے۔ مگر ہندوستانی کچھ نہیں جانتے کہ پہلے اس قوم کی وحشیانہ حالت کیسی تھی اور کس طرح اس قوم نے ایسی ترقی پائی تھی اور اب یورپ کی قوموں نے کس کس امر میں اور کس کس طرح ان سے بہت زیادہ علوم و فنون میں ترقی کی ہے۔ لائیکرگس کے قوانین کا اس مصنف نے نہایت عمدگی سے ذکر کیا ہے اور جو کچھ کہ اس سے فائدے ہوئے تھے اور جو باتیں اس میں بری اور انسان کی خلقی طبیعت کے مخالف تھیں وہ بھی بیان کیں ہیں۔ پس ایسے حالات کے پڑھنے سے امید ہے کہ ہندوستانیوں کی طبیعت پر بھی کچھ روشنی پڑے۔

بالفعل سوسائٹی کی کمزوری کے سبب میں اس تمام کتاب کے ترجمہ کرنے اور چھاپنے کی سفارش کرنے میں تامل کرتا ہوں لیکن میں

کسی طرح روک نہیں سکتا کہ اس کے خاص خاص حصوں کے ترجمے ہوئے اور چھاپہ ہوئے کی سفارش میں نامل کروں۔ مصر کی تاریخ کا اس کتاب میں بہت چھوٹا حصہ ہے۔ کل سو صفحہ اس کے ہیں اور اسمیں دنیا کی اس قدیم قوم کا ذکر ہے جسے سب سے اول عالم اور دونوں میں ترقی کی اسائے میں سفارش کرنا ہوں کہ وہ حصہ اس کا ترجمہ ہو کر چھاپا جاوے۔

ایضاحوں—پچھو اس بات کے کہے کی بھی احارت دو کہ میں چاہتا ہوں کہ اس سوسٹی میں جو کتابیں چھاپی جاویں وہ نہایت عمدہ اور حوصوب جیسے کہ ولایت سے کتابیں چھپ کر آتی ہیں چھاپی جاویں۔ میں کسی طرح راضی نہیں ہوں کہ کتابوں کو اسی طرح بدسلیبگی سے چھاپ کر جیسا کہ ہندوستان کے لیتھوگرافک پریس سے عرت کر دیا بے عرت کیا جاوے۔ میں سفارش کرتا ہوں کہ کتابوں کا چھپا کلکتہ کے کسی نامی چھاپہ خانہ میں تحریر کیا جاوے اور شاید اس کام کے لئے مائٹسٹ مشن پریس ایک عمدہ چھاپہ خانہ ہوگا۔

ایضاحوں۔ میری کہنگو بہت لمبی ہو گئی اب چاہتا ہوں کہ اپنی گفتگو کا خاتمہ حتاب چیرمیں کی شکرگزاری میں کروں جسکے سب ہماری سوسٹی کو ایک بحر حاصل ہوا۔ جہوں سے اپنا قیمتی وقت اس کام کے احام میں صرف فرمایا اور وہ کون ہیں حتاب بی سٹیٹ صاحب اسکونیسی۔ بی ہیں۔

چھاپہ حتاب مدوح کے شکر ادا کرے پر محاسن رحوات ہوئی۔

دستخط

بی سٹیٹ

چیرمیں

[ 14 ]

Letter from Syed Ahmad Khan to J. H. Prinsep,  
Collector and Magistrate of Aligarh (August 10, 1864)

*Allygurh August 10, 1864.*

To

J. H. PRINSEP, Esq.,  
*Collector and Magistrate of Allygurh*

SIR

The noble residents of Allygurh district in conjunction with the Members of the Scientific Society have designed to raise a Building here for the use of that Society, as well as to provide it with a Library on a large scale which will contain books on all branches of literature, sciences and arts. Besides this, they also intend to furnish that Society with a stock of various agricultural instruments and model machines, as well as those relating to other arts and sciences, with a view to make use of those books and instruments in lecturing the people in general in the Society's rooms on various phenomena of modern arts and sciences of Europe and thus to induce and encourage the people to introduce in this country the European methods and practices of cultivating the land, as well as to avail themselves of the benefits derivable from the practices of other arts. The above residents and Members have studied some measures to bring these designs into effect and it has been proposed to hold a General Meeting of those residents and Members at this station on the 16th Instt., at 11 a.m., for the purpose of bringing those measures into execution. Now, as the attendance of the Tuhseeldars in this district which is under your charge is very desirable, I shall feel much obliged by your permitting them to attend the coming Meeting, provided there be no harm in your so obliging me.

SYUD AHMUD  
*Secretary, Scientific Society*

[ 15 ]

**Letter from Syed Ahmad Khan to J. H Prinsep***(Sept 15, 1864)*

To

J H PRINSEP, Esq.,  
*Collector of Allypore*

SIR

I have the honor to inform you that I have been directed by the Scientific Society (the matter having been discussed and sanctioned in a General Meeting of the Society) to apply to you for the grant to the Society of a piece of ground situated to the North of the Civil Courts of this Station for the site of a building which is to be constructed for the Society, as well as for the grant of the Government Garden adjoining the above piece of ground and situated behind the Civil Courts on the undermentioned conditions

It is well known to you that this Society has been established solely for the benefit of the public since the objects it has in view are those of disseminating among the natives of this country the useful arts and sciences now known and enjoyed in Europe, of publicly delivering occasional lectures on them and illustrating their subjects by means of scientific instruments and apparatus and thus giving a practical instruction to the people of improving the arts of agriculture of the country as much as possible and of effectually introducing among the native landholders and farmers use of the improved European agricultural implements, and machinery.

In support of the above purposes the members of the Society together with the residents of this District, have resolved to raise funds by their mutual subscription for the construction of a good building

in which the Society affairs will be conducted and they have selected for the site of this building a piece of ground measuring 3 Acres, 3 Roods and 30 Poles situated to the North of the station Civil Courts and bounded on the East by the Pucca Road, on the West by the Kacha Road passing behind the Government Garden, on the North by an old Compound and on the South by a Nullah and they have instructed me to apply to you to grant the piece of ground in question to the Society *gratis* on the following conditions :—

The condition agreed upon in a General Meeting of the Society to be offered in taking possession of the ground is that, if it should happen that the Scientific Society decline and ultimately be dissolved the Government shall have the right to take the building and all the books and scientific instruments now contained therein into their possession and shall have the power to dispose of or appropriate them in any way they might think proper and beneficial to the public good.

As it is the object of the Society to improve the operations of husbandry and to introduce the European agricultural implements and machinery into India and as in aid of these purposes the Society needs a piece of ground wherein to set up and arrange those implements and machinery so as publicly to show their working to the people, the Society has selected the Government Garden above mentioned to serve for that ground and has accordingly requested me to solicit you to grant the same to it on the following condition which has been sanctioned in a General Meeting of the Society :—

It is this that whenever the Society withholds itself from improving the functions of

natives from labour of the country by introducing and propagating the improved art of agriculture and the use of agricultural implements and machinery as known and practised in Europe it shall be bound to give up the possession of the garden under notice and the Government shall be its sole master

I, therefore, beg to ask you to grant to the Society the piece of the ground and the garden above mentioned on the conditions offered and to report to the Commissioner of the District on the subject

I have etc ,  
Sd/SYUD AHMUD  
*Secy , Scientific Society*

*True Copy*

Sd / J H PRINSEP  
*Collector*

Allygurh  
*The 15th September, 1864*

*True Copy*

Sd/ J C ROBERTS  
*Head Assistant*

*True Copy*

KUNJ BIHARI LAL  
*Head Clerk*



**Letter from Syed Ahmad Khan to R. Simson, Secretary  
to the Governor, N. W. P.**

(Nov. 26, 1864)

To

R. SIMSON, Esq.

*Secretary to His Honor the Lieutenant Governor, N. W. P.*

RESPECTED Sir,

It is a fact not hidden, I believe, from you as well as His Honor the Lieutenant Governor N. W. P., that this Presidency is hitherto much behind in the race of diffusing the light of knowledge among the people occupying it, when compared to the other more enlightened and prosperous Presidencies of Bengal, Bombay and Madras; and that it requires to make strenuous efforts and throw strong inducements in the way of the people to regenerate them, by repelling and overcoming the many difficulties that defend the present gross ignorance of the people from the modern useful sciences and arts, and that retard the progress of their mental and social improvement. I hope it is now known to you that for effecting this noble object of enlightening and regenerating the people of these provinces especially, the Scientific Society has lately been established, having its Head Quarters in this town. As this Society, having been supported by the appreciating public of this district especially, has now become able to construct a Building for holding its Meetings, and keeping its offices; and as I have above remarked that strong inducements are required to be thrown to the people to come forward, appreciate and maintain an Institution like this before they become assured that it is designed for their sole benefit, this Society thinks itself very lucky and highly blessed by the now-welcome presence of his Honor in this station, to find itself able most humbly and earnestly to ask His Honor to grace and dignify the public ceremony of laying the Foundation

Stone of the above-mentioned Building, as this public recognizance of this Institution by His Honor will do much in the way of making the people to benefit when it is time, and let not an Institution which will in time prove to them of utmost importance fall to the ground by neglecting it and withdrawing their patronage from it Besides, the graceful appearance of His Honor in the above-noted Ceremony of laying the Foundation Stone of the Building is desired especially from the encouraging thought, that a work begun by the mighty and blissful hands of His Honor may soon and successfully reach its desired end, by blessings of the Almighty Accordingly this Society humbly and respectfully begs you to communicate this humble request of the Society to His Honor, and again kindly to communicate His Honor's answer to the Society, that in case of His Honor's graciously approving of the Society's humble request, preparations be made by the Society for solemnizing the ceremony in question of Laying the Foundation Stone of the Building on some day within His Honor's stay here, say, on the 30th Instant.

I have the honor to be  
Sir,  
Your most obedient servant,  
SYUD AHMUD KHAN  
*Secretary*

Allygurh  
*The 26th November, 1864*

[ 17 ]

**Letter of Syed Ahmad Khan to J H Prinsep**

*Allygurh, the 29th Nov. 1864*

To

J. H PRINSEP, Esq.  
*Collector, Allygurh*

SIR,

As the works of the Building of the Scientific Society

are now commenced under a plan now determined upon, I therefore beg the favour of your kindly taking measures to provide the Society with 6 Lakhs of bricks required for that Building, the cost of which will be thankfully paid by the Society.

I am etc.  
SYUD AHMUD  
Secretary

[ 18 ]

**Inscription on the Foundation Stone of the Scientific  
Society Building**

(Nov. 30, 1864)

SCIENTIFIC SOCIETY

The

FOUNDATION STONE

of

THIS INSTITUTE,

ERECTED BY THE ABOVE SOCIETY,

was laid by

THE HON'BLE. E. DRUMMOND, LIEUTT. GOVR., N. W. P.

on

the 30th November, 1864

سین ٹیفک سوسیٹی

اولین سنگ

این مکان عالیشان کہ انرا سین ٹیفک سوسیٹی بناماختہ است

از دست مبارک

جناب مستطاب معلى القاب ای ڈریمنڈ صاحب بہادر

نواب لفٹنٹ گورنر اضلاع شمال و مغرب

نہادہ شد

بتاریخ سی ام ماہ نومبر سنہ ۱۸۶۴ عیسوی

موافق سنہ ۱۲۸۱ ہجری

مطابق سمت ۱۹۲۱ ہندی

## [ 19 ]

**Letter from Syed Ahmad Khan to Dr J Cunningham***Allygurh, 5th December 1864*

To

DR J CUNINGHAM

*Supdt of the Govt. Press, Allahabad*

SIR,

I have the pleasure to acknowledge the receipt of 1,025 copies of the Urdu History of Egypt printed at the above Press for this Society, and herein enclose a Bill for (905/13/8) nine hundred rupees thirteen annas & eight pies, in payment of the following demands of the Press against the Society :

To the printing of the History	788-5-7
„ Charges on 2 Cases	3-0-0
„ the printing of the Proceedings No 6	114-8-1
	<hr/>
Total	905-13-8
	<hr/>

It is hoped you will be pleased to send a formal receipt for the sum now remitted, that the same may be filed in the Society's Records

I am etc.  
**SYUD AHMUD**  
*Secretary*

## [ 20 ]

**Letter from Syed Ahmad Khan to T N Walker***Allygurh, 19th December*

To

T. N. WALKER, ESQR.

*Offg Supdt, Govt Press, Allahabad*

SIR,

This Society is going to publish into Urdu the following works, and wishes to have woodcuts made of the illustrations

contained in them. They shall be quite similar and exactly equal in size to those illustrations. The only difference would be to carve in them Persian characters and words for those of English, which will be done according to my instructions.

I have by this day Mail forwarded the works in question to your address, and if the woodcuts can be made at the Govt. Press under your charge, you will be pleased to examine the illustrations in each work, and separately estimate the cost of woodcuts of the illustrations of each. Having made their several estimates, let the same be known to me please, that I may then finally advise you in the matter. I wish you kindly to take the estimates and return the works immediately: since the Society's Translators who have to translate them are to remain without work until this returns from you. Please let the works be returned one by one, if not all at once, with haste enough for the serious reasons above stated.

WORKS FORWARDED :

- 1 On Mechanics
- 1 On Electricity
- 1 On Pneumatics
- 1 On Natural Philosophy
- 1 On Modern Farming

Five one anna stamps are herein enclosed as postage on the works to be returned.

I am, Sir  
etc. etc.

SYUD AHMUD  
*Secretary*

[ 21 ]

**Letter from Syed Ahmad Khan to the Superintendent,  
Roorkee Wood Engraving Department**

*Allygurh, 22nd December 1864*

To

THE SUPDTT, ROORKEE WOOD ENGRAVING DEPTT,  
ROORKEE

SIR

This Society is going to translate and publish some scientific English Works into Urdu, wants to get a number of woodcuts of the illustrations in those works engraved, and as it is given to understand that there is a large engraving department under your charge, I wish to know if you can execute them for this Society On receiving your reply in the affirmative, I shall forward the works in question to your address, from which you will be able to see and inform me what number of woodcuts are to be engraved and what will be their probable cost The woodcuts are to be quite similar and exactly equal in size to the illustrations with this difference only that the English characters and words printed in them will have to be converted into Urdu or Persian ones according to my direction

I am, SIR,

etc.

SYUD AHMUD KHAN

*Secretary*

Letter from Syed Ahmad Khan to the Principal of the  
Thompson College, Roorkee

*Allygurh, the 4th January 1865*

To

THE PRINCIPAL OF THE  
THOMPSON COLLEGE, ROORKEE

SIR

In acknowledging your favour of the 27th ultimo I beg to inform you that I have this day forwarded to your address a copy of an entire work on Mechanics, together with 14 leaves detached from another work on Farming. The woodcuts of the illustrations in them both are at present required, and are to be executed quite exactly in size and everything to their copies, as represented in the illustrations in question.

You can at once begin with the work, but kindly have the woodcuts of the illustrations in the above-noted few boxes finished within the shortest possible time; since the work to which they belong is under the course of printing.

The English letters in the illustrations under notice are to be converted into Persian characters according to the annexed Table. The English figures of numeration are to be converted likewise into corresponding or identical Persian figures.

It is hoped you will be pleased to cause due care to be taken of the work as well as the separate leaves already mentioned; and when after having done with them, you return them. Please let them always be registered, when posting them, for fear of their being lost.

Whenever on the whole or part of the work now committed to your care to be performed for this Society being

ready, you demand payment for it, the same will be immediately made by the Society.

I have the honour to be

SIR

Your most obedient servant,

SYUD AHMUD KHAN

*Secretary*

### **Remarks of W J Bramley addressed to the Scientific Society**

*( Jan , 28, 1865 )*

The Chairman then addressed the meeting and said that a fair measure of progress had been made during the year. A Society of this kind constituted and worked by a native of this country is something so new in this part of India that any success must be deemed great and important

Above all it was most satisfactory to find that such work as had been done, had been well done, and had earned the approval of the Director of Public Instruction for these Provinces

In regard to the work for 1865 there was good ground for believing that the books proposed for publication would be duly prepared and that the translations would be equally worthy of approval

The building to hold the Society's books and other property which the people of this district had so liberally subscribed to build would prove, we had no doubt, of the highest utility. The work was being well carried on under Syud Ahmud's superintendence

It was unnecessary for him to say anything more of Syud Ahmud, they all knew that he was the life and soul of the Society

He was a man who deserved to succeed and could not fail to succeed if properly supported by his Countrymen

W. J BRAMLEY



[ 23 ]

**Letter from Syed Ahmad Khan to Major Medlay,  
Principal, Thompson College, Roorkee**

*Allygurh, 18 Feby. 1365*

To

MAJOR MEDLAY

*Principal, Thompson College,*

*Roorkee.*

RES. SIR,

I have received your favor of the 16th, as well as the two copies of Treatise on Mechanics you have kindly sent, together with the proofs of 2 woodcuts. I think those Translations sufficient for our purpose, and would refer the matter of posting a new Translation to the consideration of the Society's Directing Council. In this case please return me by the next post, the Society's book on Mechanics which has been sent to you; and I will send you another work for blocks of its woodcuts being made. The blocks of woodcuts of Farming you have executed must be sent to me after they are all ready, the Society shall print them here in my Press.

The afore-mentioned works you have sent to me would make very good ones, if they were revised, additions were made in the text and notes inserted and style improved. The Society could undertake this laborious work, if there be no objection to it on your part.

So let me know, please, whether the Society is at liberty to take that work on hand, that I may be enabled to refer it also to the Directing Council's consideration.

Please send me five copies of each of the Translations in question, which I will sell to the Society's Members and pay you for them

I am Sir,  
Your sincerely,  
SYUD AHMUD KHAN  
*Secretary.*

[ 24 ]

**Letter from Syed Ahmad Khan to Major M. Medlay**  
*Allygurh, Feby 22nd, 1865*

To

MAJOR M MEDLAY  
*Thompson College,  
Roorkee*

SIR

In continuation of my letter of the 18th idem I beg now to request you not to return the Society's work on Mechanics, but to have the woodcuts of its Illustrations also executed, since it is for certain reasons resolved upon publishing its Translation

I have etc.  
SYUD AHMUD KHAN  
*Secretary  
Scientific Society*

**Document giving the right of occupancy to the land for  
the Building of the Scientific Society**

(February 16, 1865)

مینکہ سید احمد خاں سکریٹری سینٹیفک سوسٹی ضلع علی گڑھ کا ہوں جو کہ موازی ۳ ایکڑ ۳ روڈ ۳۰ پول آراضی محدودہ مفصلہ ذیل واقعہ شہر کول حضور جناب نواب لفٹنٹ گورنر بہادر سے واسطے تیاری مکان سوسٹی کے مرحمت ہوئے - میں نے بموجب پروانہ جناب صاحب کلکٹر بہادر مورخہ ۱۶ فروری سنہ ۱۸۶۵ء آراضی مذکور پر دخل پایا اس واسطے یہ چند کلمے بطریق دخلنامہ کے لکھدئے -

تفصیل حدود اربعہ

شرقی	غربی	جنوبی	شمالی
سڑک پختہ	سڑک خام جو عقب گودام	نالہ	نشان خندق اجاطہ
	سرکاری میں آجانی ہیں		قدیم

المسمی	گواہ	گواہ
سید احمد سکریٹری سینٹیفک سوسٹی	(صاف نہیں)	منیرالدین ، محرر

[ 26.]

**Letter from Syed Ahmad Khan to Major M Medlay***Allygurh, 8th March 1865*

To

MAJOR M MEDLAY

*Thompson College,**Roorkee*

SIR

I beg to acknowledge receipt of the 100 copies of the Urdu work on Mechanics as well as the Bill of charges for them that you have sent. A Meeting of the Society is shortly to assemble when I shall try to sell them to Members and on the prices being realized remit you the amount of the Bill.

I returned by this day Mail the Treatise on Mechanics in English—as woodcuts of the Illustrations in it are also to be executed, and hope it will at once be commenced with. With regard to the character or letters etc. to be engraved in the woodcuts according to their counterparts, I have already furnished you with an Urdu alphabet list in pursuance of which you are to proceed.

If you have by this time got the woodcuts of the work on Farming ready, please send them. Also return the leaves as they are urgently wanted for collation with their Translation or return as many of them as are no more required to be detained.

I have etc  
**SYUD AHMUD KHAN**  
*Secretary,*  
*Scientific Society*

Letter from Syed Ahmad Khan to M. Kempson

*Allygurh, 17th March 1865*

To

M. KEMPSON ESQR., M.A.

*Director of Pub. Instn. N. W. P.*

*Barielly.*

RESPECTED SIR,

I beg to inform you that I have this day forwarded to your address a copy of the Translation of the Part I of the Ancient History of Greece now published by the Society, which I hope will reach you all safe. Its style excels that of the former Translation of Egypt and it is supplied, as you will find, with more copious notes also. The succeeding Parts are still more excellent as regards good idiomatic style, perspicuity and fluency, and are also shortly to be published.

I beg leave to solicit your support to this Translation also by your kindly writing to Government for purchase of a certain number of its copies too.

I also entreat you to communicate to me your valuable opinion of that, the same be published in some of the Society's Proceedings.

Yours etc.

SYUD AHMUD KHAN

*Secretary*

**Letter of Syed Ahmad Khan to Captain S R. Fuller**

*Allygurh, March 20th 1865*

To

CAPTAIN S R. FULLER, R A

*Director Pub. Instn Punjab,  
Lahore.*

RES. SIR

With many thanks I beg to acknowledge your favor of the 16th idem The explanation you require about the number of copies of the Translation of History of Egypt published by the Society, etc., is as follows —

	Copies	Copies
Originally published	1,025	„
Distributed gratis to Members	233	„
Sold to Govt. N W P through the Director P. I. N W P	200	„
Sold by retail	100	„
Committed to the charge of several persons in various stations, and probably sold by this time	80	„
	<hr/>	<hr/>
Remaining in store for sale		412

The principle by which the Society is hitherto guided in fixing the price of 1 copy of a Publication is this, that after deduction from the whole number of copies published, as many as are required for distribution to Members gratis,—the remaining copies are considered to cost just as much as the whole number in reality did and the price of each copy is regulated accordingly. However, the Society does not take into account the cost of translating, when thus fixing the price The Society does not add anything as profit to the original cost with the view to make its publications as cheap

as possible and thus widely and rapidly diffuse among the people. In this case the Society can allow no discount to the purchaser, except transmitting the books purchased to a stated destination at its own expense. Two hundred copies have been sold at the fixed price to the Director of Pub. Instruction who has purchased them for the same purpose for which you kindly intend to buy a number of them too.

I have this day forwarded by address a copy of the Translation of History of Greece, Part I, now published by the Society which is hoped will be found much to excel the No. 1 Translation of Egypt in its idiomatic style and perspicuity. And the succeeding 2 Parts of this Translation I trust, will prove much more excellent and interesting.

Lastly, I beg leave earnestly to hope that you will continue to be kind and friendly to the Society.

I am Sir,

Yours etc.

SYUD AHMUD KHAN

*Secretary*

[ 29 ]

**Letter of Syed Ahmad Khan to Major M. Medlay**

*Allygurh, April 24, 1865*

To

MAJOR M. MEDLAY

*Principal, Thompson College,*

*Roorkee*

RES. SIR

I beg herein to enclose Currency Notes to the value of Rs. 142, in full payment of the amount of your Bill No. 28 against the Society for the woodcuts now received for which I shall feel obliged by your sending me a receipt.

While in reference to your favour of the 21st Instt. I beg to state that of the 100 books that I received from you I have been by this time able to sell about 40 copies—the great difficulty thereto is presented in the great defect found in them, viz, that the illustrations of those copies are marked in English letters, while in the Urdu text the same English letters are not adopted but their corresponding Urdu ones, which necessarily involves an insurmountable difficulty for an Urdu scholar to identify them one with another

I will soon realise the prices of all those now sold and remit their amount to you, also try to sell more copies, while I will return as many as could not be sold. As long as the copies in question are with me, they may be considered as a trust lodged with me and thus accounted for in your Register, since I received them from you only to be of some service to you by selling them for you and thus to be also serviceable towards the good of the public by circulating among them useful knowledge through those works. Hence I beg to request the favour of your not charging me directly for them, as I never intended to buy them—

I am etc  
 SYUD AHMUD KHAN  
*Secretary*

[ 30 ]

**Letter of Syed Ahmad Khan to Rani Raja Gobind Singh**  
*(July 29, 1865)*

رانی صاحبہ مہرباں رانی راجہ گوبند سنگھ صاحب

چونکہ اس صانع کے رئیسوں نے واسطے بھلائی اور یہودی ہندوستانیوں کے ایک مکان علیگزہ میں چندہ سے مانا شروع کیا ہے بلکہ قریب الاحتمام



ہے اور مقصود اوس سے یہ ہے کہ ہمیشہ ہندوستانی اوس میں جمع ہوا کریں اور واسطے ترقی علم اور بہبودی ہندوستانیوں کے علمی گفتگوئیں ہوا کریں اور اس کام کے لئے اس ضلع کے رئیسوں اور بلندشہر کے رئیسوں اور بہت سے لوگوں نے چندہ دیا ہے۔ مگر ہنوز پورا چندہ جو تعمیر مکان کے لئے درکار ہے جمع نہیں ہوا۔ چونکہ یہ کام ہندوستانیوں کے لئے نہایت فائدہ مند ہے اور اس ضلع کے رئیسوں کو جن کے خاص ضلع میں یہ مکان تعمیر ہوا ہے اوسکی مدد کرنا اور اوس کے پورا کرنے کے لئے چندہ دینا نہایت فائدہ مند ہے اس لئے آپ کو بھی اطلاع کی جاتی ہے کہ اگر آپ کو بھی اس مکان کے پورا کرنے کے لئے کچھ روپیہ بطور چندہ دینا منظور ہو تو آپ بھی دیجئے کیونکہ ایسے نیک کام میں آپ کا بھی شریک ہونا نیک اور بہتر ہے۔ فقط ۲۹ جولائی سنہ ۱۸۶۵ء

بنام محمد حسین علی خاں  
صاحب رسالہ دار

بنام ٹھاکر سرنام سنگھ صاحب تعلقدار ناٹی  
پرگنہ سکندراراؤ ضلع علیگڑھ

[ 3 ]

**Letter of Syed Ahmad Khan to Rao Sahib Lakhmi Chand**

(July 29, 1865)

راؤ صاحب مہربان دوستانہ سیٹھ، لکھمین چند صاحب سلمہ  
بند اظہار لوازم دوستی کے آپ کو واضح ہو کہ چند روز سے  
ہندوستانی رئیسوں نے باہم جمع ہو کر واسطے فائدہ عام اور ترقی تعلیم و  
تربیت ہونا اہل ہند کے ایک مجلس مقرر کی ہے اور اوس کا نام سین ٹیفک  
سوسٹی رکھا ہے اور یہ ارادہ ہے کہ بذریعہ اس سوسٹی کے اہل ہند کو  
یورپ کے علم و ہنر اور علوم و فنون کی کلوں کے تجربہ سے واقف کیا جاوے

اور قواعد ترقی دولت اوس کو سکھائی جاوے۔ ان تمام امور کے احکام کے لئے تعمیر ہونا ایک مکان کا ضرور تھا، چنانچہ بہت سے رئیس اور صاحبان عالی شان اس سوسیتی میں بطور ممبر شریک ہیں۔ اس صلح کے اور قرب و حوار کے رئیسوں سے اوس مکان کی تعمیر کے لئے چندہ جمع کیا ہے اور تعمیر مکان قریب الاحتمام ہے۔ مگر جس قدر چندہ ہوا ہے اوس میں واسطے پورا ہوئے تعمیر مکان کے تحمیل دو ڈیڑھ ہزار روپہ کے کمی ہے اس لئے آپ کو ہی اس تمام حال سے اطلاع دی گئی کہ اگر آپ بھی اس سوسیتی میں بطور ممبر شریک ہوں اور ہر واسطے پورا ہو جائے تعمیر مکان کے کچھ روپہ بطور چندہ کے دیوں تو ہندوستانیوں کی بہبودی اور آپ کی نام آوری کا باعث ہوگا۔ - نقطہ -

مرفوم ۲۹ جولائی سنہ ۱۸۶۵ء

[32]

**Letter of Syed Ahmad Khan to Raja Sahib Sarpat Singh**

(July 29, 1865)

راحہ صاحب مہربان دوستانہ راحہ سرپتی سکھ، صاحب بمقام ملکہ

بعد مراسم اخلاص کے آپ کو واضح ہو کہ چند روز سے ہندوستانی رئیسوں سے ناہم جمع ہو کر واسطے فائدہ عام اور ترقی تعلیم و تربیت اہل ہند کے ایک مجلس مقرر کی ہے اور اوس کا نام سین ایفک سوسیتی رکھا ہے اور یہ ارادہ ہے کہ ذریعہ اس سوسیتی کے اہل ہند کو یورپ کے علم و ہر اور علوم و فنون کی کلوں کے تجربہ سے واقف کیا جاوے اور ہر درباب ترقی و رزاعت کے کوشش ہو۔ ان تمام امور کے احکام کے لئے تعمیر ہونا ایک مکان کا ضرور تھا، چنانچہ اس صلح کے اور قرب و حوار کے رئیسوں سے اوس مکان کی تعمیر کے لئے چندہ جمع کیا ہے اور تعمیر مکان قریب الاحتمام ہے مگر جس قدر چندہ ہوا ہے اوس میں واسطے پورا ہوئے تعمیر مکان کے تحمیل

دو ڈیڑھ ہزار روپیہ کی کمی ہے اس لئے آپ کو بھی اس تمام حال سے اطلاع دی جاتی ہے کہ اگر آپ کو بھی اس نیک کام میں جو صرف ہندوستانیوں کے فائدہ کے لئے ہوا ہے کچھ تائید کرنی ہو تو آپ بھی اس میں تائید فرمادیں۔ فقط

مرقوم ۲۹ جولائی سنہ ۱۸۶۵ء

[ 33 ]

**Letter of Syed Ahmad Khan to Pundit Harsukh Rai**

(*Allygurh, the 9th Sept. 1865*)

FROM

SYUD AHMUD KHAN

*Secretary to the Scientific Society  
of Allygurh*

TO

PUNDIT HURSOOKH RAI

*Secretary to the Society  
for the Diffusion of Useful Knowledge  
at Lahore*

SIR

I am directed by the Scientific Society to acknowledge receipt of a Memorandum from you dated the 31st March last and to inform you in reply that this Society will be only too glad to exchange their publications with those of that Society, to maintain a friendly correspondence and will accordingly forward you any publications that may henceforth be issued.

I have the honor to be

SIR

Your most obedient Servant

SYUD AHMUD KHAN

*Secretary*

**Letter of Syed Ahmad Khan to Moulvi Abdul Lateef Khan***(Allygurh, the 9th September 1865)*

FROM

SYUD AHMUD KHAN

*Secretary to the Scientific Society**of Allygurh*

To

MOULVI ABDOL LATEEF KHAN BAHADUR

*Secretary to the Mohamedan Literary Society,**Calcutta*

SIR

I am directed by a General Meeting of the Scientific Society to acknowledge your letter of the 6th June last, and in reply to state that this Society will feel very glad to exchange, as requested, their publications with those of that Society, I will accordingly forward to you any publication that may henceforth be issued

I have the honor to be

Sir,

Your most obedient Servant

SYUD AHMUD KHAN

*Secretary*

[ 35 ]

**Letter of Syed Ahmad Khan to J. H. Prinsep**

(Dec. 30, 1865)

FROM

SYUD AHMUD,

*Secretary to the Scien. Society*

TO

J. H. PRINSEP, Esq, COLLR.

*of Allypurrh.*

SIR,

One of the chief objects aimed at by the S. Society is the introduction of improved methods of agriculture into India by which the condition of the people may be improved and the revenue of the empire augmented.

1. In order to carry out this aim it will be necessary to investigate and collate in one printed work the various methods of cultivation now in vogue in these the North Western Provinces — to enumerate in detail the various crops of each District, their rotation, and the effect of each on the soil and the method of their cultivation. When this knowledge shall have been obtained it will be practicable to determine on scientific principles whether the various systems as pursued in each District are practically the best adapted to their several soils.

2. A work on the above has hitherto not been accessible to the inhabitants of these Provinces, they are therefore to a very great extent, I may almost say wholly, ignorant of the crops and soils of Districts other than their own and are in consequence unable to inaugurate important agricultural improvements in their several estates.

3. The more advanced section of native community in India have, it is true, free access to the many valuable European works on the science of agriculture in Europe, but from the want of a work as detailed in paras 1 & 2, it cannot with certainty be determined what principles or methods of agriculture it would at present be most suitable to introduce

into India and what it would be advisable to postpone to some future age

4 The Society intends after experimenting upon and accurately investigating variety of methods, to publish in the Vernacular those which its Committee of Management may deem the most useful,

5 The Society further intends instructing the natives of India in the science of Mechanics—a knowledge of which will enable them to understand and to use many European instruments and mechanical appliances whose introduction would be of the greatest possible benefit to India

6 In order to accomplish the objects detailed in the foregoing paragraphs it will be necessary :

- (1) To compile a work on the various methods of cultivation etc in vogue throughout these Provinces
- (2) To translate into the Vernacular well-known English works on Agriculture and Mechanics

7 Should the following propositions receive the sanction of Govt the writer of this letter will undertake the compilation of the work mentioned in No 1 of the last paragraph

Prop I That Govt be pleased to issue instructions to all those in authority under them to furnish the compiler with full information on any points on which information be requested

Prop II That all correspondence connected with the above and addressed to the compiler from the above authorities be franked, and that his (the compiler's) correspondence on the same subject be also franked by the authorities of the District in which he may happen to be (after perusal).

Prop. III That Govt defray the whole or part of the *Mohurir's* expenses as also the actual travel-

ing expenses of the compiler when engaged in the prosecution of the work. Also the cost of models and diagrams of native tools and agricultural implements now in use.

These expenses might easily be met by a grant from the Agricultural Fund.

8. With regard to No. 2 of para 6 you are aware that the Society has already to some extent succeeded in translating works on the subjects therein mentioned. It has just lately published in Urdu a Treatise on modern English Farming by Robert S. Burn. A work on Mechanics by C. Towlinson is also being translated and will shortly be published. An annual grant-in-aid by Govt. is, however, urgently required towards furthering these objects and the Society would feel deeply grateful if a sum were placed at its disposal from the Vernacular Fund and thus enable it to translate and publish works on these important subjects with much greater rapidity than at present. The amount thus voted would be repaid by the Society in copies of the works published—which latter would prove useful in schools etc.

You are well aware that the publication of the Society's works does not depend on the wishes of any one person in particular, but on the votes of a Directing Council, among whom names are mentioned therein of the Directors of P. I., of Mr. W. Muir and Col. Hamilton. Any amount which Govt. might, therefore, bestow on the Society would certainly not be mis-spent.

9. In conclusion as this Society has its head-quarters in your District, I beg to solicit the favor of your forwarding this its memorial to the Commissioner of Division with your remarks thereon and a request that he will be pleased to submit it through the Board of Revenue to the Govt. of the N. W. P.

Allygurh  
the 30th Decr.  
1865

I have etc.  
SYUD AHMUD  
Secretary

[ 36 ]

**Letter of Syed Ahmad Khan to Duke of Argyll***(Feb 15, 1865)*

To

HIS GRACE

THE DUKE OF ARGYLL

*Privy Seal Office,**London*

MY LORD DUKE,

I have been directed/instructed by the Scientific Society to send to Your Grace, the Society's Patron, a special letter containing the welcome intimation that the Institute for the erection of which funds have been raised by the natives of this District and by the Members of the Society generally, was formally opened by W. F. Williams, Commissioner of the Meerut Division on the 14th Inst. That this great work was commenced and finished under the Patronship of Your Grace and that thus your name has been handed down to the natives of this part of India and to their posterity as the first English Duke under whose Patronship a work of the greatest utility to the people at large has been brought to a successful issue, will be I trust gratifying to your feelings. Hoping that Your Grace may long remain associated with the Society as its Patron

15th Feby. 1866

I remain,  
 MY LORD DUKE  
 Your most obedient Servant,  
 SYUD AHMUD



[ 37 ]

**Letter of Syed Ahmad Khan to R. Simpson, Secretary  
to the Lt. Governor of N.W. P.**

*(Feb. 15, 1866)*

SIR,

I am directed by the S. Society to send you, for communication to The Hon'ble Drummond, Lieutt. Govnr., N.W.P. and Vice-Patron of the Society, the welcome intimation, that the Institute, the foundation-stone of which was so proudly laid by His Honor on the 30th Nov 64 was formally opened by W. F. Williams, Commissioner of the Meerut Division on the 14th Inst. That this great and beneficial work was commenced and finished under the Vice-Patronship of His Honor the present Lieut. Govr., N. W. P. is gratifying to the feelings of all the Members of this Society.

I remain,

Sir,

Your most obedient Servant,

15th Feby. 1866

SYUD AHMUD

**J H Prinsep's Address to the Scientific Society***(July 2, 1866)*

SYUD AHMUD KHAN,

I utter the sentiments of all present at this meeting by saying that the Society waives all claim to this handsome present of Her Highness the Begum Saheb of Bhopal, it has been awarded not by way of contribution to enrich the funds of the Society, but in recognition of your own meritorious efforts to originate and bring to completion an Institute which has for its objects the social and intellectual improvement of your fellow countrymen

Keep the ring, wear it as a well-earned reward of your labours, and hereafter when your children chance to look at it, may its brilliancy remind them of their father and stir them up to imitate his acts

In acknowledging this gift you will inform the Begum Saheb the gratification felt by the Members of the Society at the interest evinced by her in the Institute and in the distinguished manner she has approved of its Founder's services

J H. PRINSEP

## [ 39 ]

**Circular Letter from Syed Ahmad Khan to Members of  
the Directing Council.***(July 27, 1866)***CIRCULAR TO MEMBERS OF THE DIRECTING  
COUNCIL**

To

MEMBER OF THE DIRECTING COUNCIL

SIR,

At a recent Meeting of the Members of the Scientific Society on my expressing my willingness to take in hand the compilation of a Treatise on the various systems of agriculture of the several Districts of the North Western Provinces, it was resolved that a list of the various subjects to be discussed should be submitted to the Directing Council of the Society. This list I have now the pleasure to forward and beg to invite you to make such suggestions for the preparation of the work as in your opinion would tend to enhance the value of the same. I would further invite you to record your opinion as to the advisability of omitting any of the subjects named in the list or adding thereto. I take this opportunity to state that I think it would be better to write a separate treatise for each District or Division than to write a single one for the whole of the North Western Provinces, but on this point also I should be glad to know your opinion.

I have the honor to be,

Sir,

Your most obedient servant,

SYUD AHMUD KHAN

*Secretary*

Allygurh

*The 27th October, 1866*

**List of the subjects to be discussed in the Treatise on the various systems of agriculture of the different Districts of the North West Provinces to be compiled by the Secretary to the Scientific Society**

- 1 Boundaries of each District
- 2 Natural and artificial features such as Mountains, Rivers Ponds &c.
- 3 Mode and extent of irrigation, whether from Rivers, &c &c
- 4 The practicability of extending irrigation
- 5 Extent of Forest lands and their products
6. Large towns and marts, description of the trade carried on thereat
- 7 Classes and conditions of the soil (In compiling this head the chuckbundee or the classification of lands by Settlement Officer will also be consulted )
- 8 Unculturable lands and causes of their not being cultivated Where practicable specimens of such lands will be subjected to analysis and their component particles determined
- 9 Possibility of rendering such lands fertile
- 10 Agricultural Implements with models and estimates of the cost of each
- 11 Methods of cultivating the land and the expense of cultivating per acre respectively
- 12 The varieties of, and methods of making manure and the modes of using the same
- 13 Irrigating implements, their models and cost of each
- 14 Methods of irrigating the land and their respective cost per acre
- 15 List of the Summer crops The best time for sowing them, the most suitable soils, and the best way of preparing and irrigating the land for them The best time and mode of reaping, stacking and preparing for use

16. The quantity of each crop produced per acre ; the expense of raising it and profit resulting therefrom.
  17. Diseases to which the Summer crops are liable and their remedies.
  18. How the seed for the next crop should be preserved.
  19. List of the Winter crops. The best time for sowing them, the most suitable soil, and the best way of preparing and irrigating the land for them. The best time and mode of reaping, stacking and preparing for use.
  20. The quantity of each crop produced per acre, the expense of raising it, and profit resulting therefrom.
  21. Diseases to which the Winter crops are liable and their remedies.
  22. How the seed for the next crop should be preserved.
  - 23- Classes of grass produced and to what purposes applied.
  24. Varieties of cattle The best mode of breeding and feeding the same.
  25. The tribes or sects of the District and which of them most addicted to agricultural pursuits.
  - 26 Population according to the census of the 10th January, 1865.
  27. The proprietary rights in the land.
  28. The rate of assèssment of every class of soil.
  29. The total extent of land under cultivation, of that not cultivated and of that capable of being cultivated.
  30. Map of the District showing the natural and artificial features described in Section 2.
  31. Ditto showing the classes and characteristics of land alluded to in Section 7.
  32. Ditto showing the villages of the District and original proprietors of the land to be distinguished by certain marks attached to them.
-

[ 40 ]

**Letter from J D Gordon, Private Secretary to H. E  
the Viceroy to Raja Jaykishen Das & others  
(12th August, 1867)**

SIMLA,  
12 August 1867

GENTLEMEN,

I have duly received and have placed before H E the Viceroy your Memorial on the subject of Education, dated Allyghur 1st inst. It has been transferred, by the order of the Viceroy, to the Home Department, for submission to His Excellency in Council, when it will receive that attentive consideration which its importance deserves

I am to express to you the very great gratification which His Excellency has derived from a perusal of your Memorial. The earnest concern for the true interest of your fellow countrymen which it manifests, the enlightened views which it expresses, and the temperate and clear language in which it is couched, are alike creditable to you. They are evidences, moreover, of the benefit of the System of Education which is now pursued

His Excellency the Viceroy is as anxious as you can be that that system shall be extended and improved where improvement can be shown to be desirable and practicable, and I am to ask you to favour the Viceroy with a further communication on the subject, conveying in detail, your views of a practical scheme for extending more generally, in a vernacular form, the benefit of Education to the people

I am, gentlemen,  
Yours very faithfully,  
J. D. GORDON  
*Private Secretary*

RAJA JYKISHEN DOSS BAHADUR  
& OTHERS,  
*Allyghur*

[ 41 ]

**Letter from Raja Jaykishan Das to A. L. M.  
Philipps, Member of the Directing Council**

( Oct. 28, 1867 )

FROM

RAJA JAYKISHUN DAS, BUHADOOR,

*Secretary to Allygurh Scientific Society.*

TO

A. L. M. PHILIPPS, Esq.

*Member of the Directing Council,*

*Dated Alligurh, 28th October 1867.*

SIR,

I beg leave to say that in furtherance of the views of the Society that European Sciences and Arts should be widely diffused among the natives of India through the medium of the Urdu language, some of the members have favoured me with certain suggestions which I beg to submit for your consideration

1st that to achieve this noble end the Society should request the valuable aid of advanced Urdu scholars and thus try to enrich the language with useful and systematic works, which may chiefly contribute to its improvement

2nd that without first directing our attention towards the improvement of the language itself, the high aim of the Society is not likely to be secured, and that to accomplish this the only course we can adopt with advantage is that stated above. It is, however, evident that the system of translating English books into Urdu, will not answer the purpose entirely, and it is on this ground that our good and benevolent members recommend the compilation of books by talented persons on the subject noted below.

I am also happy to inform you that, luckily for the Society, several meritorious gentlemen have kindly offered to undertake the task with the greatest pleasure. It is thus

hoped that their labours will enable the Society to reap a rich harvest without taxing much its pecuniary resources, and as it is intended that compilations should be in the shape of small pamphlets, their publication too will not cost much

There is, however, one difficulty which, is believed, is not of an insurmountable nature. It lies chiefly in the fact that the individual merit of every new book must be tested by every member of the Directing Council, a rule which, with reference to the distant location of the members, cannot conveniently be adopted. Hence it is hoped that the Directing Council will be pleased to empower the Members of the Executive Council, who are the permanent residents of the Allygurh station, to review new books which, if found to be adapted to the ends of the Society, may at once be ordered to be put to press.

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## SUBJECTS PROPOSED

ALPHABET	Simple letters, use of vowels, compounds of 2, 3, 4 or more letters
The present Vernacular Primer is not good. It is unsuited for its purpose. Boys can be taught to read in a much shorter time through its somewhat complicated instrumentality. Some of the compounds formed from consonants and vowels represent impossible combinations, while others represent such as are not found in practice.	
SENTENCE	Collections of short and simple idiomatic sentences
ETYMOLOGY	A short and simple treatise
KEY TO ,	Collections of Examples
SYNTAX	An Etymology
KEY TO „	An aid to Etymology
ETYMOLOGY OF THE PERSIAN LANGUAGE	Short treatise confined to Urdu words
KEY TO ,	An aid to the Urdu Etymology



SENTENCES OF THE PERSIAN LANGUAGE	...	Collections of such sentences as are used in Urdu.
KEY TO „	...	[In Urdu.]
PERSIAN AND URDU SYNTAX		A small collection distinguishing between both, showing the propriety and impropriety of the use of Persian Syntax into Urdu.
URDU POETRY	...	A selection from old authors containing simple and pure Urdu verses.
KEY TO „	...	Explaining difficult passages.
TREATISE ON PERSIAN AND URDU POETRY		Selection of simple Urdu and Persian verses.
Do., on VERSIFICATION	...	(In Urdu.)
RHETORIC (ILM-I-MAA-NEE-O-BYAN FASAHUT)		Pure Urdu.
PURE URDU LITERATURE		In 4 gradations. In concise and idiomatic Urdu.
		The subject matter to be taken from English Works, and Morals, Natural Philosophy and Political Economy, Essay etc.
TREATISE ON COMPOSITION		Rules and specimens of Writing.
LOGIC	...	On the Arabic System (In Urdu).
„	...	Sanskrit.
„	...	Translation from English.

I have the honour to be,

SIR,

Your most obedient servant,

جپکشن داس

[ 42 ]

**Letter from R Simson to Raja Jay Kishan Das***(Jan. 2, 1868)***LIEUT GOVERNOR'S CAMP***Murairhee, 2 January 1868***DEAR RAJA JYE KISHEN DOS**

With reference to the letter from this Office No 2150A, Dt 30 Nov last, regarding the encouragement to be held out to Natives to visit England and other European Countries, the Lieut Governor desires me to suggest that instead of styling the Branch of your Association the "European Traveling Department", it would be better to call it, the "Department for encouraging travel to Europe"

Sir William Muir will be glad to speak with you on the subject generally if you can conveniently come over to Camp

The Camp of His Honor will be at Mullaon on the 5th Instant, but if you cannot come conveniently then, you had better delay until the Camp reaches Futtehghur on the 18th Inst as the Lt Gov is going down to Calcutta in a few days and rejoins the Camp at Futtehghur.

I remain,  
Your Sincere Friend,  
R SIMSON

## [ 43 ]

**Letter from the Secretary, Scientific Society to the  
Private Secretary of the Lt. Governor, N.W.P.**

*(Allygurh, March 30, 1868)*

To

THE SECRETARY TO HIS HONOR  
THE LIEUTENANT GOVERNOR, N.W.P.

SIR,

The Members of the Allygurh Scientific Society request that you will kindly lay before His Honor the Lieut. Gov. their unanimous hope that he will do them the honor of becoming Vice-Patron of their Society. His Honor is already aware of the history of the Scientific Society, and its Members confidently trust that His Honor will lend the influence of his name to the furtherance of the objects they have in view.

I remain,  
Yours faithfully,  
*Secretary,  
Scientific Society*

## [ 44 ]

**Letter from Utma Chandra Ghose to Raja Jay Kishan Das**

25, JHAMAPUKAR LANE  
*October 3, 1868*

MY DEAR RAJA,

I am now in receipt of your letter and am very happy that you have been so kind enough as to send a draft to me, though it has not reached me as yet.

I hope I may receive it by tomorrow or day after tomorrow. You ask me to inform you that whether the Grand Sabdakalpadruma of the late Raja Sir Radhacant Deva Bahadur, K C S I is in Nagri, yet it has been lately printed in the Nagri character with additions and due corrections. There are copies of the Sama Veda, Yajur Veda and Atharva Veda, and they are also in the Nagri character. You should purchase them for the Society. They are very rare and valuable. You know very well that they are the repositories of religion and history of the ancient Hindus. I recommend them for your earnest consideration. They will be all sold at a nominal price of 50 rupees. These would be truly the ornaments of the Library of our Scientific Society. I give here below the price of each one separately —

Volumes in 2) Sama Veda	10	0	0
„ in 1) Atharva Veda	15	0	0
„ in 3) Yajur Veda	25	0	0
	<hr/>	<hr/>	<hr/>
	50	0	0

Please let me hear at your earliest convenience

Hoping your good self continuing well,

I beg to remain,

Your ever sincere,

UTMA CHANDRA GHOSE

\* Will you please let me have your photograph,

P S — Just as I finished my letter a gentleman in the employ of Black and Murray & Co here did me the honor with a visit. He intimated that he has a Telescope in his stock for sale. It is of the best kind. He purchased it in the auction. He is ready to dispose it of at his cost price. Its price is now only Rs 375. You will be happy to learn that it was formerly in the possession of Mr Faraday, the greatest scientific man in England and then it came in the hand of

Mr. Grote, late of the Bengal Civil Service, and it would be now in the stock of our great Society. Mr. Blanford has apprized him that he can even purchase it at Rs. 420. But the gentleman is so kind that he will not at my unavoidable request; he would wait till I hear from you.

## [ 45 ]

### Letter from C. B. Lewis to Raja Jay Kishen Das

*(Calcutta November 7, 1868)*

MY DEAR SIR,

On receiving your letter I lost no time in applying to Babu R. C. Ghose for the 470 Rs. you informed me he had in hand for the Scientific Society. I saw him that day here and he said he would pay. When, however, my servant went to him in the afternoon he sent me the enclosed note instead of the money. When he afterwards called him he told me that he had deposited the money with a trustworthy friend from whom he would get it and that he would bring it to me on Thursday. As he did not come I sent a man again to his house and his brother has written back that he has gone off to England. He must have embarked the very day he called here and made the promise to bring the money on Thursday. This shows him to be a very unprincipled young man and I must fear he has employed your money to pay for his passage to England where he will probably starve. I am very sorry I could not succeed in obtaining the cash from him. I send you his brother's letters. He told me he had written to you himself.

The pamphlets are ready. How shall I send them ?

Yours very sincerely,  
C. B. LEWIS

RAJA JAY KISHEN DOSS

**Letter of Syed Ahmad Khan to Babu Ganga Prasad**  
(Feb. 8, 1869)

BENARES

8th Feb /69

MY DEAR BABOO,

I am always looking for the Rajah Saheb's letter.

My friend Mr. Smyth of Benares and other land proprietors of this district have presented a memorial on the "Bill to facilitate the improvement of lands in the N W. P" which I sent in a separate cover You should ask Raja Sahib and publish the same in the Institute Gazette as it is very important to do so otherwise many persons such as Mr Smyth etc will take offence

The Heading of the memorial in the Gazette should be as following, subject to correction.

"Bill to facilitate the improvement of land in the  
N W P."

We learn that the zemindars and land proprietors of the Benares district which is under a permanent settlement have expressed their dissatisfaction to the above Bill and have urged their objections before the Legislative Council in the following memorial

We fear it is the conviction of the landholders in general that the above Bill weakens the status of their original rights while it more favourably invigorates and extends those of the tenants than what they should judiciously enjoy

It is however most ardently hoped that the Council will allow a most judicious consideration to both the parties and let not equity balance in favour of anyone

Your truly,  
SYUD AHMUD

[ 47 ]

**Letter of Syed Ahmæd Khan to Babu Ganga Prasad**  
(Feb. 20, 1869)

BENARES  
20th Feb., 1869

MY DEAR BABOO,

Recd. yours last.

Yes, I want also the corresponding English of the Pamphlets connected with the British Indian Association, as I have to show them to my friends in London.

You should therefore get these prepared both in English and Urdu. The first part in English and the other Urdu, as usual.

Tell Raja Saheb, please, that he should transmit to me the mortgage consideration as soon as he realizes it, but he ought to send it to me in such a way that I may not have to lose anything thereof in the shape of Batta or discount.

He should better send me 5 currency notes each of a thousand, to be got in the Treasury, so that no discount or Batta be charged thereon or if there is anything to be charged so, it must be as little as possible.

When sending notes to me he should send first halves of 3 notes first in a registered letter and the next subsequently, he ought to send me the rest 2 notes similarly.

He should make no expenses out of this sum of 5 thousand Rupees.

Any charge of registration etc. that he may incur will be paid by me separately, but he should not reduce the consideration money.

If Doorga Shunkur Laljee Mul be willing to receive the sum in his firm there and to give an order upon the Benares shop without charging any Batta or discount, this will be the best plan no doubt of transmitting the money, but should he ask for any amount of discount, even an anna, tell Raja Saheb, never to do so. In the latter case it will be much better to send me notes.

Yours truly,  
SYUD AHUMD

## [ 48 ]

**Letter from Syed Ahmad Khan to Babu Ganga Prasad**  
*(Feb. 24, 1869)*

BENARES  
 24th Feb, 69

MY DEAR BABOO,

Enclosed is the petition submitted by the subordinate judges of these provinces to the High Court. Please get it published in the Institute Gazette as early as practicable, and the translation ought to be given very carefully.

I request you to communicate my compliments to Raja Saheb, and tell him that he should send me the consideration money as soon as possible, as there is no time to delay. You must inform him that it will take some time before I can get a Bill for it to London. I sent the petition in a separate cover

Yours truly,  
 SYUD AHMUD

## [ 49 ]

**Letter from Mr Williams of Roorkee to**  
**Raja Jay Kishen Das**  
*(Feb 27, 1869)*

ROORKEE  
 27-2-69

MY DEAR RAJA,

I will send you a list of books belonging to the A. I (Aligarh Institute) in my possession, as soon as possible, also the amount of my subscription



The reason that I discontinued my contributions to your paper is that the new Raj requires to all appearances a more guarded style of writing than formerly. This does not suit me, as I have neither time nor temper for careful writing.

Yours faithfully,  
WILLIAMS

—Why do you not get Mr. Latouche to do what you want? He must have lots of spare time and he is on the spot.

[ 50 ]

Letter from Syed Ahmad Khan to Babu Ganga Prasad  
(April 30, 1869)

MARSEILLES  
April 30, 1869

MY DEAR BABOO GUNGAPERSHAD,

I write this to you merely to say that the different letters I have been sending to the Raja Saheb, containing accounts of our journey, have been written in haste and hence I could not keep a copy of each with me here, as I could get no time sufficient. I, therefore, hope you will kindly keep my MSS. with great care and after having published they should be kept in the Institute Office with great care. I further ask your kindness to send me in England a copy of Baboo Shiva Pershad's Urdu History of India "The Aeena-noma : آئینہ نامہ" and a copy of its English translation by Mr. Kempson. I hope you will further be good enough to send me the article that was written on it in the Institute Gazette, taking that off from the issue in which it is contained. You must not send me the books from the Institute's Library, but buy a copy of each.

nents to Moulvi Fyzool Hasan  
the Urdu Dictionary.

Yours truly,  
SYUD AHMUD

[ 51 ]

**Letter from Syed Ahmad Khan to the Secretary of State  
for India**

*(June 28, 1869)*

THE RT HONBLE THE  
SECRETARY OF STATE FOR INDIA

MY LORD DUKE,

By direction of the B I. A.\* of N. W. P. I have the honour to forward herewith all the pamphlets containing the applications which the Association has from time to time submitted to the Govt of India for the benefit of the Public, in the hope that they will be brought to the notice of the India Office and receive the kind consideration of your Grace, more especially those which refer to the important subject of Education

I have the honour,

Yours Grace's Most obedient humble servant,

SYUD AHMUD

*Life Hony. Secretary to the B I A , N W. P ,*

*28th June, 1869*

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\* British India Association.

[ 52 ]

**Memorandum from Raja Jay Kishen Das to R. Simson***(July 9, 1869)*

FROM

RAJAH JEY KISEN DOSS BAHADOOR,

*Secretary to the Scientific Society,**Allygurh*

TO

R. SIMSON, ESQUIRE,

*Secretary to the Government of the**North Western Provinces.**Nynsee Tal.**The 9th of July, 1869.*

SIR,

In approaching you on this occasion, I trust I am not wrong to presume that the Government is aware of the object and intentions with which the Allygurh Scientific Society was established; that no selfish desire was aimed at; no self-interest involved; but that the improvement and enlightenment of a nation was the primary object of the founder, will I trust not be impugned. Further still I may say that it is not unknown to the Government that the receipts of the Society are exclusively devoted to the attainment of these laudable results.

I am indeed sorry that it should be laid before His Honor, (himself a Vice-Patron of the Society) that these very efforts and endeavours to benefit the Native Community at large have thrown the Society into such pecuniary embarrassment that it cannot extricate itself at this present moment

unassisted. Such being the circumstances I am constrained once again to appeal to the Government for the aid which the illustrious names that patronize the Society would of themselves seem to warrant me in hoping for

Having thus presumed that the Government is aware of the embarrassed circumstances of the Society, whereby the scope for the improvement and good that was designed to effect is necessarily limited, I am bound, as Secretary to the Society to add that the difficulties and obstacles which it had to encounter have been rendered more formidable by the fact that the Newspaper published by the Society has not met with the same support from Government which has been freely extended to other useful Journals, and this although it was set on foot not with any mercenary motive, but simply to afford that instruction and diffuse that knowledge to the people at large which was so greatly needed. The consequence of this slender support (I write it in the interests of the Society), has been prejudicial to the Society in more ways than one. The tongue of slander has not been silent to throw the Society into bad repute, but with so wise a Helmsman for our guide, with the conviction of the significance and importance which Public Instruction is acquiring daily, I have been emboldened to address you again, and to entertain the hope that the difficulties and pecuniary embarrassments which have beset the Society will be lessened if not wholly relieved by the assistance of the Government in subscribing for as many copies of the Paper as subscribed for others of the same importance and purport, this, if nothing else, will be so far advantageous to the Society as to silence the tongue of its detractors, and thus admit of the Society effecting that good towards the promotion of education and general improvement amongst the Natives of India, with which its rise and intents may be said to be associated

I may, in so far as the articles in the Paper of the Society may be concerned, admit that their scope and aim was hitherto beyond that adapted or intended for juvenile

readers, but as the objects and intents of the society are the promulgation of general knowledge and universal information, I may, I trust not be considered too bold in promising on behalf of the Society that, in the event of Government according the desired aid, the Society will be prepared to retain the services of an Editor of qualifications approved by the Director of Public Instruction and will be enabled to enlarge the ground now occupied by the "Gazette" as a medium of original and varied communications for the more learned and enlightened, and to devote a certain space to the treatment of subjects fit for and useful to students and beginners.

The difficulty I at present experience is that, being unacquainted with English, I am to a certain extent dependent upon correspondents in whose opinions of course there must be wide diversities, which will at once explain the disconnection and perhaps inconsistency of the articles that have appeared in the columns of the "Gazette," on subjects as varied as the opinions of the writers; but while my own legitimate duties may have prevented that exclusive devotion to the achievement of the object which the Society was designed to accomplish, I am proud to add that no article has ever appeared which could be regarded otherwise than as a contribution towards those beneficial results which the Society has ever striven to attain.

I trust, Sir, as a member yourself of the Society, you will aid my feeble efforts to extricate the Society from the embarrassment in which it is placed, and thus enable it to effect that good and spread that knowledge and enlightenment for which it was originally founded, and which under God's blessing it is hoped to achieve.

I have the honor to be,

Sir,

Your most obedient Servant,  
 SECRETARY, SCIENTIFIC SOCIETY.

## [ 53 ]

**Letter from Garein de Tassy to The Secretary,  
Scientific Society***(Nov 20, 1869)*

PARIS, 43 RUE ST. 'ANDRE'

DES ARTS,

*November 20th, 1869*

HONOURABLE SIR,

I am learning by the No. of October 15th, I have just received of the very valuable "Akhbar of the Aligarh Institute", which that most important Society is so generously kind as to send me, that in the general and annual meeting of the 6th of October last, I have been appointed Honorary member of the said learned Society

I am eager to beg you to offer my best thanks for the honour thus bestowed upon me to the Society, and to accept them yours also Be sure that I am very proud of that distinction

I take the liberty of sending you, either for yourself or for the library of the Society, my last three pamphlets and I remain, Honourable Sir,

Respectfully yours,  
GARCIN DE TASSY

## [ 54 ]

**Letter from L A Stapley to M Kempson***(Nov 27, 1869)*

ALLYGURH,

*27th Nov., 1869*

D. O

M KEMPSON, Esq

*D P. I, N W. P.*

SIR,

The Secy. of the Allygurrh Institute has asked me (as being likely to be informed on the subject) to suggest some

simple and useful work suitable for translation into the Vernacular and publication by the Institute Press. I could submit for your approval on selection the names of a few books which it might perhaps be well to introduce in the Vernacular by way of experiment to the notice of native readers. School books have been named in my suggestive list as being simple in language and treatment, and therefore more suitable for readers to whom the subjects are entirely new.

As I have been so long away from England, there are doubtless many newer and more suitable books of the class I have named which I am unacquainted with, should you know of any, perhaps you would kindly suggest them.

Yours obdtly.,

L. A. STAPLEY

[ 55 ]

**Letter from G. Sherman, Missionary, to the Secretary  
Scientific Society**

*(Feb. 7, 1870)*

SIR,

I herewith enclose postage-stamps worth one rupee, with a hope that you will be good enough to send me a copy of a little work on the Vedas published some time ago by the Scientific Society of Allypore. I hope you will not fail to comply with my request, as I feel much interested on such valuable records of the Ancient Hindus. Hoping every success in your noble undertaking for enlightening the people of the North-Western Provinces.

I remain,

Your most obedient Servant,

G. SHERMAN,

*Missionary.*

Press Establishment,

55, Amherst Street,

7th Feby., 1870

[ 56 ]

**Letter from Bihari Lal Pandit, Secretary Cuttack  
Society, to the Secretary Scientific Society and  
British Indian Association**

*(Feb 22, Indian Association, 1870)*

No 38  
General Department

CUTTACK SOCIETY,  
A U SCHOOL,  
(Near the Collector's Office),  
*Cuttack, 22 Feb., 1870*

To  
THE SECRETARY TO THE  
SCIENTIFIC SOCIETY  
AND BRITISH INDIAN ASSOCIATION,  
*Allypore*

SIR,

I have the honor to inform you that the Society has proposed to keep communication with your highly esteemed Association and begs that the latter will help it with its advice and influence in all emergencies by the mutual exchange of publications

I have the honor to be,  
Sir,

Your most obedt Servant,  
BIHARY LALL PANDIT,  
*Secy, Cuttack Society*

[ 57 ]

**Letter from G F I Graham to Raja Jay Kishen Das**  
*(March 8, 1870)*

BENARES,  
8 March/70

MY DEAR SIR,

Kindly send me the Institute Gazette as formerly, as I have returned from England and wish to hear all that is going on in our Society. I am very glad to hear of its continued success and of the impression it is making on the Native community in these and other Provinces. Syud Ahmud and I



have seen a great deal of each other in London and I am looking forward to his arrival from England in August next. I see that some of his letters have from time to time appeared in the Gazette, and although I think that his estimate of Native character (letter of October last) is given in much too strong terms I feel sure that they will do good and that he will be excused and pardoned by his fellow-countrymen. He is indeed a wonderful man and the more I have seen of him the more warmly have I been attracted to him. When he comes out he intends publishing a book of his travels and I hope that every village in the North-West will possess a copy of it. By lectures also he will doubtless do much good and you may be sure that he will leave no stone unturned towards making your countrymen what he has himself seen and admired (or disliked) in England and Europe. If I can be of any assistance to the Society I shall be glad to do what in me lies towards helping it. Believe me to be,

Very truly yours,  
G. F. I. GRAHAM,  
*Supdt. of Police*

To

RAJA JAI KISHEN LOSS BDR.

*Secretary, Scientific Society,  
Allygurh.*

[ 58 ]

**A Letter from Meerut to the Manager, Aligarh  
Institute Gazette**

*(March 14, 1870)*

To

THE MANAGER

*Allygurh Institute Gazette*

DEAR SIR,

*D/Meerut 13, March, 70*

I am sorry to say that I am in arrears with my

subscription to your Gazette, but I have not kept a correct account and do not know the date up to which I last paid

Will you kindly send me a memo of my account to the end of the current year which will be partly in arrears, partly in advance.

Will you also send me a copy of the Translation of Atkinson's Manual of the Rent Law which I see advertised in the Gazette.

I observe in the last No of your Gazette page 152 in the 5th para of the Translation of M. Garcin de Tassy's address on Urdu and Hindi, an error in the vernacular rendering which quite alters the whole sense of what is written. Attending to the discussion on the merit of the two languages reported in the Oudh Akhbar of the 24 Nov., '68, he observes that what is first of all remarkable is that the speakers, even those who were opposed to Urdu, delivered their opinions in the latter dialect (that is the Urdu which they opposed) not in the Hindi (which they approved and desired to introduce) This is rendered, "they did not deliver their opinions in Hindi but in English", thus quite destroying the whole point of the remark

I am, Dear Sir,  
Yr. faithfully  
*Signature illegible*

[ 59 ]

**Letter from Khodadad Beg to the Editor, Aligarh  
Institute Gazette**

(May 17, 1870)

21, MECKLENBURGH SQUARE,  
W. C.

London 17th May, 1870

To

THE EDITOR OF THE

*Allygurh Institute Gazette*

SIR,

I herewith enclose two extracts from the Homeward mail of the 14th May 1870, you may, if you please, insert them in your valuable paper in juxtaposition to its translation in Urdu. One of them headed "Civil Service Examination" is intended to show to the advocates of Hindee what are the opinions of influential and disinterested Europeans respecting the two most wide-spread languages of the Upper India.

The second contains remarks of various newspapers upon the unbearable burden of Income Tax under which India is at present groaning.

I am, yours obediently,  
KHODADAD BEG

[ 60 ]

**Letter from Durga Parshad**

(August 8, 1870)

RESPECTED SIR,

You may have at times observed that our paper in its English portion usually contains for the most part quotations or extracts from the English papers of the day. Sir William

Muir and Mr. Kempson, who take great interest in our paper as is displayed by their subscribing for a large number of its copies for Govt schools have recommended such quotations, extracts to be discontinued in English, remarking that English papers already furnish European gentlemen with them, they are for these extracts being published only in Urdu for the information of the natives.

2 Connected with the above is the question of reducing the remuneration (viz Rs 50 monthly) now paid to Mr. L A Stapley of the Ally School for editing the Eng. portion of our paper, since if the suggestions of Mr William Muir be carried out, his services will be required in a much diminished extent, in as much as correcting some translated original Urdu articles, the publication of which into English may be considered important, and it has been proposed to pay him in the above event only Rs. 29 or 25 monthly

3. Again, another change in the paper is very pressing over our attention, the paper is now printed, you know, and not lithographed like all other native vernacular papers, the type letters are such as natives are not used to write in any of their writings, nor do they read them in any book, all of which are lithographed and never printed Hence our paper is read by a very small number of natives, and even those who subscribe for it, pay very reluctantly for it However, there is a very large number of them who admire it for its contents, though they are forced to refrain from patronizing it on the above ground Accordingly, it has been considered that if the paper were lithographed, it would become much more popular and paying

4. The Raja has desired me to obtain your views, in other words your sanction, on the subjects of the above changes. Please therefore oblige me with your valuable answer as soon as you can conveniently give it

Yrs. very respectfully,  
DURGA PARSHAD

[ 61 ]

**Letter from Syed Ahmad Khan to the Secretary,  
Aligarh Scientific Society**

(Sept. 1, 1870)

21, MECKLENBURGH SQUARE,  
W. C.

To

THE SECRETARY OF THE

*Allygurh Scientific Society*

SIR,

I have the pleasure to state that Mirza Khodadad Beg has made over to me the sum of Rs. 30, being his subscription for the last year as a member of your Society. The Allygurh Institute Gazette and other miscellaneous papers—that might be—should be forwarded to him regularly in London.

Syed Mohammed Mahmood wishes to be enlisted as a subscribing member of your Society. I, therefore, hope you will kindly put his name formally before the Society and regularly forward to him all the issues of the Allygurh Institute Gazette. Both the copies of this paper should be addressed to Henry S. King as their agents.

The subscription money which Mirza Khodadad Beg has given to me I will bring with me and will hand over to you in India.

Thursday,  
the 1st September,  
1870

I am, Sir,  
Yours obediently,  
SYUD AHMUD

P.S.—I will leave London on the 3rd of September.

## [ 62 ]

حاجتِ راحہ صاحب والا مناقب عالی حاجتِ محسن و مکرم بندہ سلامت  
بعد تسلیم عرص یہ ہیکہ مسودہ تاد ہتر بوکلاڈ ترجمہ کردہ مشی دگا اللہ صاحب  
حسکا شاید چھپا رہی سوسیتی میں شروع ہوا تھا مشی صاحب موصوف کو واپس  
فرما دیجئے ۔ وہ اوسکو نظر ثانی کریں گے و بعد اصلاح و ترمیم و رفع ایہام  
و غیرہ خود اوسکو چھاپیں گے ۔ پس آپ سوسیتی میں اسکو مت چھاپئے اور  
اہلکاراں سوسیتی کو حکم دیجئے کہ فی الفور واپس کردیں اور بعد واپسی بھکو  
اطلاع فرمائی جاوے ۔

والسلام

عریضہ خاکسار

سید احمد

۱۱ جنوری سنہ ۱۸۷۱

مقام سارس

دروغہ صاحب

پورا کتاب واپس کرو ۔ بعد واپسی مجھے اطلاع دو

جے کش داس

۱۲ جنوری سنہ ۷۱ ع

۱۳ جنوری کو کتاب پہنچدی گئی

## [ 63 ]

**Letter from Syed Ahmad Khan to Raja Jai Kishan Das**

حاجتِ راحہ صاحب والا مناقب عالی صاحب سلامت

بعد تسلیم عرص یہ ہیکہ آپکو معلوم دوا ہوگا کہ میں نے مشی  
محمد دگا اللہ صاحب سے سترہ کتابوں عام ریاضی کی ترجمہ کرے اور یہ چھاپ دیے  
کا بندوبست کیا ہے اور اوس سے یہ اقرار ہے کہ سین ٹیمک سوسیتی علیگڑہ  
اور سین ٹیمک سوسیتی صوبہ ہزار خود اور یہ بدریغہ وراہمی دیگر خریداران  
ڈھانی ڈھانی سو کتابیں اویکی خریدے گی ۔ چنانچہ سین ٹیمک سوسیتی صوبہ

بہار نے سو سو جلدیں خرید کر لیں اور نصف زر قیمت نقد بھیج دیا اور میں نے دیگر اطراف میں بھی کوشش کی اور نواب سالار جنگ کو لکھا انہوں نے بھی کچھ کتابیں خرید کیں اور مہاراجہ پٹیلہ نے بھی وعدہ خرید فرمایا ہے۔ منشی ذکا اللہ صاحب سے یہ بھی اقرار ہے کہ نائٹل پیج پر نام سوسیتی علیگڑھ و صوبہ بہار چھاپہ جاوے۔ چنانچہ ایسا ہی ہوا ہے۔ انصاف اور حق تو یہ تھا کہ سین ٹیفک سوسیتی علیگڑھ بقدر تعداد ممبروں کے کتابیں خرید کرتی اور بلا قیمت ایک ایک کتاب ممبروں کو تقسیم کرتی مگر میں جانتا ہوں کہ روپیہ نہیں ہے اور ایسا نہیں ہو سکتا۔ بہر حال کسقدر کتابیں سین ٹیفک سوسیتی علیگڑھ کو خرید کرنی لازم اور نہایت ضرور ہیں اور پھر اوسکو اختیار دیکہ چاہے فروخت کر ڈالے، چاہے اپنے ممبروں کو تقسیم کرے۔ تجویز اس بات کی کہ کسقدر کتابیں سوسیتی مقصد مذکورہ کے لئے خرید کرے اپنی تجویز اور ہدایت پر منحصر ہے۔ الا جسقدر کتابیں خرید ہونگی اوسکا روپیہ نقد دینا ہوگا۔ اگر اپنی رائے میں بغرض مذکورہ بالا خریدنا کتابوں کا بنظر حالات قرضداری سوسیتی مناسب نہ ہو تو بارہ بارہ جلد کتابوں کا تو خریدنا واسطے دفتر و کتب خانہ سوسیتی کے نہایت واجبات سے ہے۔ پس آپ مجھکو اجازت فرماویں کہ میں بدرجہ لاچاری بارہ بارہ کتابیں جلد بندی وغیرہ سے درست کر کے واسطے سوسیتی کے خدمت عالی میں روانہ کروں۔ انکی قیمت اور لاگت ادا کرنے کا یہ بندوبست ہو سکتا ہے کہ آپ نقد روپیہ نہ دیجئے گا۔ میرے ذمہ جو سوسیتی کا روپیہ دینا ہو گیا ہے اوسمیں مجرا کر لیجئے گا۔ اوسمیں یہ آسانی ہوگی کہ سوسیتی کے خزانہ میں سے نقد روپیہ دینا نہ پڑیگا۔ امید کہ بہت جلد اس عریضہ کے جواب سے مطلع فرمایا جاوے۔

[ 64 ]

**Letter from Syed Ahmad Khan to Moulvi  
Muhammad Ismail**

شفیق و عایت فرمائے خاتم مولوی محمد اسماعیل صاحب سلامت  
بعد سلام مسنون مدعا یہ ہیکہ دو پرچہ اخبار انگریزی میں آپ کے پاس بھیجنا  
ہوں جس میں محمد محمود کی اسپچیں چھپی ہیں۔ آپ ان حالات ڈیروں کو تمامہ  
اسپچوں کے ان اخبار میں سے انگریزی مع ترجمہ اردو کے علیگڑھ  
اسٹیوٹ کرٹ میں چھاپ دس۔ ڈیروں کے حالات مشتر ہوئے سے لوگوں کو  
معلوم ہوگا کہ سوسائٹی میں جو کھانا کیا جانا ہے اور ہر جمع ہوتے ہیں  
وس سے کیا مقصود ہوتا ہے۔ کالونیل ایسوسی ایشن کے پورے حالات سے  
لوگوں کو معلوم ہوگا کہ کالونی کیا ہیں اور کہاں کہاں ہیں اور وہ کیسی  
ہوتی ہیں۔ عرصہ کہ یہ سب بہت عمدہ اور دلچسپ مضمون اور مفید ہیں۔  
آپ انہیں سے ایک حرف بہ چھوڑیں، بالکل چھاپ دیں۔

والسلام

حاکار

مید احمد

۱۹ ماہ اگست ۱۸۷۲ ع

[ 65 ]

**Letter from Secretary, Anjuman Rajputana to the  
Secretary, Scientific Society, Aligarh**

عالی خدمت صاحب سکریٹری

سائنٹیفک سوسائٹی

علیگڑھ

از انجمن راجپوتانہ مقام احمدیر

۸ ستمبر ۱۸۷۲ ع

حاجاب م

رائے مشی امین چند صاحب ہادر حوڈیشل اسسٹنٹ کمشنر و حح  
شمالی کار کورٹ ضلع احمدیر کی توجہ سے اس نامی گرامی شہر احمدیر میں  
ماہ اپریل سے ایک انجمن کی بنا ڈالی گئی ہے جسکا نام راجپوتانہ سوشل  
ایسوسی ایشن یعنی انجمن رفاه عام راجپوتانہ رکھا گیا ہے۔ اس کا کام ہوگا



عام مفید امور پر بحث اور کوشش کرنا۔ اس ملک کے عالی حکام عہدوں کی حیثیت سے اس کے مربی کئے گئے ہیں جیسے صاحب چیف کمشنر بہادر پٹن اعظم۔ صاحب کمشنر بہادر پٹن۔ صاحب ڈپٹی کمشنر بہادر وائس پٹن مقرر ہوئے ہیں۔ بائیس راجے جو اس ملک سے متعلق ہیں اس کے سرپرست قرار دیئے گئے ہیں۔ اور اسی طرح چھوٹے چھوٹے راجاؤں اور ٹھاکروں کو بھی خاص امتیاز سے انجمن میں شامل کیا ہے جنکی تفصیل قانون انجمن کے پہنچنے پر آپ کے شائق رفاہ عام ملاحظہ میں گزرے گی۔

انجمن نے اس خیال سے کہ ہر طرح کے خیالات اور ہر ملک و قوم کے تجربات سے امداد وافی اٹھائے تجویز کی ہے کہ اور ملکوں کے برگزیدہ لوگ اس کے آنریری ممبر مقرر کئے جائیں اور انجمن ہائے ہند سے عام ارتباط و اتحاد قائم کیا جائے۔ آخر مطلب کے آغاز کرنے کے لئے ہمارے مدبر صاحب پریسیڈنٹ بہادر اور سنجیدہ ممبروں کی یہ رائے ٹھہری ہے کہ سب سے اول آپ کی باوقار اور کامیاب سوسیٹی سے ربط و ضبط پیدا کیا جائے جسکی اطلاع کے لئے یہ رقیمہ ارسال ہے۔ التماس کی جاتی ہے کہ آپ کی سوسیٹی ہماری انجمن کی ان سب نیک تدابیر اور خیالات سے مطلع کرنے کے لئے جو اس کے پیش نظر ہوں یا وقتاً فوقتاً قابل غور تصور کئے جائیں اطلاع اور مشورہ دیتی رہے۔ اور نیز ان سب امدادوں سے اسکو تقریب اور عزت بخشے جو اس کے دست اقتدار میں ہوں جسکا آغاز ہماری رائے میں غالباً اخبار کے عنایت کرنے سے ہو سکے گا۔

میں ان سب باتوں کی اطلاع کرتا ہوں کہ آپ بنظر امداد رفاہ عام ہر قسم کی امداد اور مشورہ سے اس انجمن کو مشکور اور مردون کریں گے۔

آپ کا خادم

بھوگ رام

ہیڈ کلرک محکمہ صاحب کمشنر بہادر

قسمت اجمیر و سکریٹری انجمن راجپوتانہ

اجمیر

**Circular issued by Raja Jai Kishan Das to members  
of the Society**

**اطلاع**

خدمت حشرات عمران سینڈیک سوسیٹی علیگڑہ نہایت افسوس کے ساتھ عرص کیا جاتا ہے کہ ۲۵ تاریخ کے اجلاس کی نوٹس جو ملاحظہ کتب مرسلہ ڈائریکٹر صاحب ہادر کے واسطے منعقد ہوئے والا تھا آپ سب صاحبوں کی خدمت میں پہنچی اور باوجود اسکے کسی صاحب بے قدم رجہ نہیں فرمایا جس کے سب سے تاریخ مذکورہ پر اجلاس ملتوی رہا۔ چونکہ ڈائریکٹر صاحب کے متواتر تاکید ڈاکٹ آچکے ہیں لہذا مکرر آپکو اطلاع دی جاتی ہے کہ وہ تاریخ ۲۸ ماہ حال وقت ۷ بجے صبح کے آپ سب صاحبان مکان اسٹیوٹ علیگڑہ میں ودم رجہ فرما کر کتب مذکورہ کی سمت رائے دیں تاکہ وہ مت حلد روانہ کیجائیں۔

حیکش داس

سکرٹری

۲۹ ستمبر سنہ ۱۸۷۲ء

حاجہ، میں

میں اگرچہ سینڈیک سوسیٹی کا عمر نہیں ہوں لیکن چونکہ اپنے مہربانی سے بھگو بھی تاریخ ۲۵ ستمبر کو طلب فرمایا تھا اور اب مرید عایت سے پھر یہ نوٹس میرے پاس پہنچی ہے۔ میں بھی نہایت ہی افسوس سے عرص کرنا ہوں (اور عالاں اس افسوس میں اور عمر بھی میرے ہم راہ ہونگے) کہ اصل وجہ عرصاوری کی اوس تاریخ پر نہ ہوئی کہ نوٹس تاریخ معیہ سے کئی دن پہلے جاری ہوئے تھے اس لئے تاریخ معیہ کا کچھ خیال نہ رہا اور خیال نہ رہے کی اصل وجہ ہے کہ لوگوں کو اس کام کی طرف شوق اور توجہ

نہیں ہے بلکہ ایک قسم کی بددلی ہے اور اس بددلی کی وجہ یہ دیکھ صاحب ڈائریکٹر صاحب بہادر صرف برائے نام اور اپنے اوپر کا الزام ٹالنے کے واسطے ہم لوگوں سے (یعنی سوسٹیوں وغیرہ سے) رائے طلب فرماتے ہیں اور درحقیقت اس پر کچھ بھی التفات نہیں فرماتے اور وہی کرتے ہیں جو انکا دل چاہتا ہے۔

انسداد دختر کشی اور سررشتہ تعلیم کی خوبیوں میں لچر سے لچر رسالہ پر بھی انعام مل جاتا ہے اور وہ بھی اکثر ان لوگوں کو جو سررشتہ تعلیم سے کچھ لگاؤ رکھتے ہیں۔ غیر آدمی کی کتاب ہرگز انصاف کے ساتھ منتخب نہیں کی جاتی ہے۔

اپکو خود یاد ہوگا کہ پچھلی ایک کمیٹی میں علیگڑھ کی سوسٹی نے منجملہ چند کتابوں کے جو ڈائریکٹر صاحب نے بھیجی تھیں ایک کتاب کو جس کا مصنف شاید دہلی کا باشندہ تھا اول درجہ کے انعام کے قابل تجویز کیا تھا اور اپکو یاد ہوگا کہ وہ کتاب ایسی خوبیوں پر مشتمل تھی کہ اس اجلاس میں سامعین کتاب پر ایک وجد کا عالم تھا اور ایک کیفیت طاری تھی۔ پھر آپ اس فہرست کو ملاحظہ فرماویں جو انعامی کتابوں کے سال گذشتہ کی بابت چھپی ہے اس میں کہیں پچاس روپیہ کا انعام بھی شاید اس کتاب کے واسطے تجویز نہیں کیا گیا۔ جب ڈائریکٹر صاحب کی کارروائی سے اہالیان سوسٹی کو ایسی کچھ امیدیں ہوں تو وہ تواریخ معینہ کو غیر حاضر نہ ہوں تو اور کیا کریں۔ پس جو افسوس اپنے ہماری غیر حاضری پر کیا وہ ڈائریکٹر صاحب کی کارروائی پر کرنا چاہیے۔ میری یہ بھی گزارش ہے کہ آپ ہماری اس تحریر کو اخبار میں بھی چھاپ دیں اور ڈائریکٹر صاحب کو بھی اس سے اطلاع دیں۔ ۲۸ ستمبر کو میں علی گڑھ میں نہ ہوں گا اس لئے حاضر نہیں ہو سکتا۔

قسط

مشتاق حسین

۲۹ ستمبر سنہ ۱۸۷۲

[ 67 ]

**Letter from Syed Ahmed Khan to Raja Jai Kishan Das**

حاب راجہ صاحب والا ماف عالی حاب سلامت

میں مرراپور میں الائق مقدمہ کی تحقیقات میں مصروف ہوں۔ حاب سروایم مرور صاحب کو دو سحہ میری کامتری کے مطلوب ہیں اوسکے لئے چٹھی آئی ہے۔ پس آپ بھیج دیجئے۔ اس عریصہ کی دو حلدیں حلد اول کی اور دو حلدیں حلد دوم کی فی الفور بمقام الہاماد اوں صاحب کے نام پر روانہ کر دیجئے جس کا نام و پتہ دہل میں سحط انگریزی مدرج ہے۔

والسلام

حاکسار

سید احمد

ار مرراپور

۲۴ اکتوبر سہ ۷۰ع

To

Mr WYNKOOP Etc ,

Allahabad

[ 68 ]

**Letter from Syed Ahmad Khan To  
Maulvi Samiullah Khan**

حاب مولوی صاحب مخدوم و مکرم سدہ سلامت

بعد سلام عرض یہ ہے کہ دو ورقہ تیتل بیج دارج ہمدوستاں کا بھیجا ہوں۔ جس قدر حلد ممکن ہو باحرث چھپوا کر بھیج دیجئے۔ جس کا عد پراپکا احمار سینٹیک سوسٹیٹی چھپتا ہے اوس قسم کے کا عد پر چھپوائے گا۔ پروف میرے دیکھیے کو بھیج دیجئے گا۔ ۵۱۵ پانچسو پندرہ گاہی چھاپی حاوے گی۔ بعد چھپ

چکنے کے اجرت چھپائی اور قیمت کار سے مطلع فرمائیے گا۔ فی الفور خدمت مبارک میں مرسل ہوگی۔ امید کہ توجہ کافی فرمائی جاوے۔

والسلام

خاکسار

سید احمد

سکریٹری کمیٹی خزینۃ البضاعة

از بنارس

۲۷ نومبر سنہ ۱۸۷۳ع

تفطیع کاغذ کی بعینہ ایسی ہی ہونی چاہئے جیسے کہ نمونہ مرسلہ کی ہے۔ اگر چھاپہ خانہ میں کسی قسم کی نہایت باریک بیل ہو تو تیل پیح پر لگادی جاوے ورنہ صرف دوہری رول دینی کافی ہوگی۔

[ 69 ]

**Letter from Syed Ahmad Khan to Raja Jai Kishan Das**

جناب راجہ صاحب والا مناقب عالی جناب سلامت

بعد تسلیم عرض یہ ہے کہ جس قدر تنخواہ حافظ عبدالرزاق کی چڑھی ہوئی ہے اوس میں سے ساٹھ روپیہ اور جس قدر تنخواہ حافظ عبدالرحمن کی چڑھی ہوئی ہے اوس میں سے تیس روپیہ یکمشت وضع فرما کر پرچہ تہذیب الاخلاق کی اجرت چھاپہ خانہ میں جمع فرما لیجئے۔ پس حساب تہذیب الاخلاق میں ۹۰ روپیہ ہیں۔ جمع کر لئے ہیں۔ آپ بھی جمع خرچ فرمالیویں۔ الہی بخش چپراسی پر پچاس روپیہ ۴ آنے لینے ہیں اوسکی نصف تنخواہ برابر وضع فرمائیں اور یہ روپیہ بھی تہذیب الاخلاق کے حساب میں جمع ہووئے۔

والسلام

خاکسار

سید احمد

از بنارس

۲ دسمبر سنہ ۱۸۷۳

[ 70 ]

**Letter from Mr Williamson to the Secretary of the  
Institute**

*Arrah, 21st Nour /74*

THE SECY. OF THE INSTITUTE OF

*Translation Socy Allygurh*

DEAR SIR,

Though I have not of late been able to take an active part in any of the proceedings of your Society, I am occasionally asked for information about your Society. Will you therefore be so kind as to send me by return post a Catalogue of the publications in the vernacular of the works translated from English authors by the Allygurh Institute

I have another small MSS. work on History—written and translated into the vernacular on my hands—but have not had sufficient time to revise it. If you are in a position to publish it I could send it to you for inspection. It is a summary of the general History of the World for beginners. I might get it revised here by my friend Moulvi Altaf Hussain of Benares, if you think there would be any advantage in publishing it. Perhaps you had better send me 2 or 3 copies of your catalogues of works published by your Socy for distribution to any who are interested in the matter

I am, dear Sir,  
Yours very faithfully  
WILLIAMSON  
ARRAH

[ 71 ]

**Letter from the Private Secretary to Sir William Muir***Calcutta December 28th, 1874*

Seal Government of India
-----------------------------

DEAR SIR,

I am directed by Sir Willaim Muir to acknowledge the receipt of your letter of the 5th December.

Sir William Muir wishes me to say that he regrets that he has not now the requisite leisure for the perusal of the Aligarh Institute Gazette, and will therefore no longer require it to be forwarded to him, But Sir William Muir still continues to take an unabated interest in the proceedings of the Society and will always be glad to see any of your proceedings which may possess a special interest, or which for any cause you may be desirous that he should see.

Believe me to be,

Yours faithfully,

J. A. BOURDILLON

Private Secretary to Sir William Muir.

[ 72 ]

**Letter from F. L Baker to M. Samiullah Khan**

LT. GOVNR'S CAMP., N. W. P.

*14 January, 1875*

Seal Government of India
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MY DEAR SIR,

I regret to be unable to give you the Lt. Governor's speech in full for reasons explained to Syed Ahmad, C.S.I. I think it would be sufficient to insert the following in your

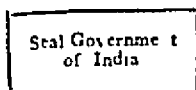
paper. "The Lt. Governor then made a short but appropriate speech, expressing the pleasure it gave him to meet the members of the Society and also his old friend Syud Ahmud for whom he entertained the highest regard and esteem. Expressing his full approval of the objects of the Society Sir John Strachy said that he hoped it had a long and useful career before it. Finally, he returned his cordial thanks for the address which they had so kindly presented to him."

Yours faithfully,  
F L. BAKER

To  
M. SAMMOOLLAH KHAN

[ 73 ]

**Letter from A. Colvin to the Editor, Aligarh Institute  
Gazette**



No 699

OFFICE MEMORANDUM A OF 1875  
GENERAL DEPARTMENT OF THE N. W. P  
*Dated Nauni Tal, the 20th of April, 1875*

Undersigned is directed to invite the attention of the Editor of the Allypore Institute Gazette, to the impropriety and injustice of the criticism hazarded at pages 181 and 182 of his issue of the 19th March 1875, and to remind him that the paper is taken by Govt for distribution among schools, but that the Govt. cannot be expected to subscribe to any paper which expresses opinions such as those in the article in question.

A. COLVIN  
Offg. Secy. to the Govt. of the  
N. W. Provinces  
19/4



[ 74 ]

**Letter from Moulvi Samiullah Khan to the Collector,  
Aligarh**

*D/2nd Novr. 1875*

Copy

To

THE COLLECTOR, ALLYGURH

SIR,

With reference to your No. 375, d./23rd Septr. last I have the honor to state that the implement therein referred to still exists though not in use at present—that from the Account Books of past years it appears that Rs. 34/6/- were remitted to England on account of price of seeds of wheat, but the quantity of the seeds is not shown therein—that the cultivation in this method continued until the land was farmed out on lease in 1870—and lastly that the reasons which induced the Society to postpone the cultivation etc., have been fully explained in my letter d./14th Augt. last.

I regret to say that the answer of your letter was delayed so long, as I had been ill during these days and could not enquire into these matters.

I have Etc.,

S. U. KHAN.

[ 75 ]

**Letter from Moulvi Samiullah Khan to J. C. Colvin,  
Collector Aligarh  
(D/23rd Sept 1875)**

J. C. COLVIN, ESQ.

COLLECTOR OF ALLYGURH

SIR,

In answer to your letter of 19th August last I beg to state that no definite amount of expense on breaking and fitting the land for cultivation can be affirmed to have been incurred but when the Society had to manage the affairs relating to cultivation and improvement of the land and preservation of the garden the annual expense thereon incurred was 339. Although the land was that of a garden but in cultivating it according to a new system it was still necessary to improve and prepare it in order to make it suited for the new mode of cultivation.

The cultivation was not conducted in the ordinary mode of husbandary but according to the new system of agriculture treated of by Mr Scotburn in his work on farming. A specific implement was constructed by the Society with which every seed was sown in a defined distance from the other, and five specific seeds had been imported from England. A pair of bullocks was employed in conducting the agricultural operations of the Society. The decline of fruit trees as far as I have been able to ascertain is to be ascribed to the severity of weather.

I have the honor to remain

Sir

Yr most obedt Servant  
MOHD SAMEEOOLAH KHAN  
*Hony Secy to the Scientific Society*

Allygurh Institute  
The 23 Sept. 1875

[ 76 ]

(3)

Revenue

1875

Dept.

FROM

COLLECTOR OF ALIGARH

To

THE SECRETARY,

*Scientific Society, Aligarh*

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Dated 19 Augt.

} 1875

No. 320 of 1876

Recd.

## S U B J E C T

In reply to letter of 17th instant request that the Secretary will be good enough to explain fully with regard to his 2nd. para. what has been expended in reclamation of the ground (which it is believed was a Public garden when made over to the Society), and what has been done to introduce any other system of agriculture than that now in force.

As far as undersigned is at present informed the land is in some respects not improved, for of the many fruit trees with which it was stocked few now remain.

J. G. COLVIN

*Collector*

{ 77 }

**Letter from A. Colvin to the Commissioner, Meerut  
Division**

Seal Government  
of India

No. 276. A of 1876

FROM

THE OFFG SECRETARY TO GOVERNMENT,  
NORTH WESTERN PROVINCES

TO

THE COMMISSIONER OF THE 1st OR  
MEERUT DIVISION

*Dated Allahabad 20th March, 1876*

Revenue Department  
N W Provinces

SIR,

I am directed to acknowledge the receipt of your letter No. 987 dated 18 December /75 to the address of the Board in which you recommend that the former government garden at Aligarh be resumed as the Scientific Society have failed to fulfil the conditions under which it was made over to them.

2 In reply I am to request that you will instruct the Collector of Aligarh to place himself in communication with the Society and to inform them that it appears to the Government that the Society has found it impossible to carry out the objects for which the garden was originally given to them. This failure is easy to understand and the Lieutenant-Governor in no way desires to blame the Society for it. If, however, as seems probable, it is impossible that the original conditions should be carried out, it appears reasonable that the land should be restored to the Government. The Society should be asked if they have any objection to make and their reply should be reported to Government.

I have etc.,

Sd A COLVIN

*Offg Secy. to Govt, N W. P.*

[ 78 ]

**Letter from B. W. Colvin to the Commissioner, Meerut  
Division**

(Copy)

No. 710 A of 1876

Revenue Department N. W. Provinces
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FROM

THE OFFG. SECY. TO THE GOVT. OF THE N. W. P.

TO

THE COMMISSIONER OF THE 1ST OR  
MEERUT DIVISION

*Dated Nani Tal, the 11th of May, 1876*

SIR,

I am directed to acknowledge the receipt of your letter No. 42, dated 20th April, 1876 with enclosures (herewith returned) in connection with the plot of land made over to the Scientific Institute of Aligarh for experimental agriculture.

2. In reply I am to state that the Lieutenant-Governor is pleased to accede to the Society's request so far as to allow them another year's grace before passing final orders in respect of the land. If at the end of this time both you and the Collector are of opinion that the conditions have not been duly fulfilled, the land may be resumed without further reference to Government. A report on the subject should be submitted through the Board of Revenue for the information of Govt.

I have etc.,

Sd. B. W. COLVIN

*Offg. Secy. to the Govt. of the N.W.P.*

[ 79 ]

**Letter from the President, Scientific Society to the  
Collector, Aligarh**

To  
THE COLLECTOR, ALIGARH

With reference to letter No 276A from the Secy to Govt, N W P to the Com, the undersigned as President of the Aligarh Institute Society would solicit the favor if Govt would allow the land referred to in the letter to remain a further period in the possession of the Society—as it is the hope of the Society still to be able to carry out the objects for which the land was originally made over to the Society.

Those objects have not entirely been lost sight of though of late years, on account of changes in the administration of the Society they have been neglected.

The Society hope to be able to prove to the Collector who has rightly roused them to a sense of their responsibility that a continuation of the grant will be beneficial on suitable grounds and that the objects for which the land was originally granted will be kept in future.

H. CHASE

[ 80 ]

**Memo about the Govt. Garden prepared by  
Syed Ahmad Khan**

MEMO

*About the Govt Garden now belonging to the Scientific Society, Aligarh  
for the perusal of the present President*

I regret to say that I was not present here at the time, when the late President of the Society had written his letter in this matter asking Government to allow this land to remain for a further period of one year in the possession of

the Society. The real matter was not brought to the notice of the President, nor the first letter through which the possession of the land was obtained was filed with the papers relating thereto. However, I have now obtained a copy of it from the Collector's Office and have added it to them. Had all these steps been taken, I believe that the late President would not have written any letter asking for a year's grace. Under these circumstances it is necessary for me to draw out a memo. and file it with these papers.

2. The present extent of the land is not the same as it was originally, because a portion of it was taken up for the Oudh and Rohilkhand Railway and another for zillah school.

3. The object of the Society in applying for this land was to keep it reserved for those experiments in agriculture which the Society might wish from time to time to make therein; and the Society never made any profession to the effect that the land would not be left without agricultural experiments at any time and in any year.

4. The Society has not failed to give effect to the agreement it has entered into; as it had translated and published in the vernacular Robert Scott Burn's Treatise on Farming, and distributed it among all the Talookadars and Zamindars of this District. It also procured a "V" Pump and an American Pump, and having itself worked them for some days showed their experiments to the public. The former of these is at present with Mohamed Inayet Ullah Khan, Talookadar of Bhikumpore who could not properly make use of it, and the latter was given to Raja Jaikishun Das, Bahadur, C.S.I., who set it up in his private garden. The Society for several years cultivated wheat and barley according to the new mode of husbandry treated of in the third part of Scott Burn's Treatise on Farming and showed their produce and corns to all the Talookadars of this district. The Society had used a special instrument for the purpose by which the cultivation of these corns could be carried on according to the above principle. Vegetables

were also cultivated for several years from European seeds, and I have been informed that vegetables of this kind were grown last year, and that *Dalees* prepared from them are supplied to distant stations. The Society had one year cultivated cotton from the American seed and informed all the people of its results, and it is still ready to make any agricultural experiments whenever it finds an opportunity to do so. Of course it is true that whenever an opportunity for making experiments in Scientific Agriculture was not afforded to it, the Society used the land for common agriculture in order to prevent the soil from deterioration.

5. My letter dated 15th September, 1864 to the address of the Collector embodies the condition that if the Society will withhold itself from these functions then the Government shall be the sole master of the land. Now the Society has not as yet withheld itself from this work, but on the contrary it is ready to make any experiments in it whenever it shall find an opportunity of doing so. If the Society did not make agricultural experiments in any year or for a number of years, it does not imply that it had withheld itself from the work as the object of the Society in possessing this plot of ground was to reserve it for such experiments whenever it might wish to make them.

6. The Society has to incur a monthly expense of Rs 15/- on establishment on account of this land, besides keeping a pair of bullocks, the monthly cost of which should be considered to be Rs. 8 or 10, and whatever may be the proceeds from this land, they are never sufficient to cover all these expenses. Therefore, had the Society withdrawn itself from the work of making agricultural experiments, it could have never undertaken upon itself the maintenance of this additional expenditure.

7. The Society is highly anxious to promote the art of agriculture and to help it by means of Mechanics, and it is also its earnest desire that the Collector of the District should lend his assistance in these experiments, and supply



it with different sorts of foreign seeds with which he might wish to make an experiment, as well as direct the Society to undertake any experiments he would like, and then see whether the Society performs them or not.

8. To take this land out of the Society's possession would amount to a declaration that the Society should for the future entirely remove from its mind all thought of making agricultural experiments which may be calculated to benefit the country; and instead of any assistance being derived from the district authorities towards such useful objects, an obstacle will be placed in the way of their accomplishment. Whatever neglect the Society may have committed in making those experiments, its remedy did not lie in those measures which Mr. Colvin had adopted and which have caused a great disheartening to the Society. But had the Collector adopted the opposite alternative viz. if he would have offered his assistance in continuing those experiments and called for a report showing what the Society had done, as well as helped it in overcoming the difficulties which it has experienced in this matter, then his action would probably have been productive of greater good because if these few *beegahs* of land were to be taken out of the Society's possession it cannot be expected that any good result will follow therefrom either for the public or the Government.

9. After my departure from this district the office of Secretary to the Society was held by such persons who being Government servants had little leisure to attend to works of this nature. I am a permanent Secretary of the Society, and having retired from Government service, I have, now taken up my residence at this place merely with the view that by my labour as far as it lies in my power, I may accomplish those works which I had started here. It is my earnest desire to make myself experiments in the art of Agriculture and in Botany and to publish Works on them in the language of the country. Hence I think that the taking away of this land at this time out of the Society's possession

would be very prejudicial to public interests and therefore I hope that you will bring all these facts to the notice of Government authorities who after knowing them are at liberty to allow the land to remain in the possession of the Society for the sake of public benefit or not, and if they would not like to do so, the Society will at once withdraw its possession from the land.

10. I herewith beg to send for your perusal a copy of the Translation of Scott Burn's Treatise on Farming and the remarks which the late President of the Society had written on the Annual Report for the past year.

Aligarh  
24th May, 1877 ]

SYED AHMED KHAN  
LIFE HONY SECRETRAY  
*S. Society*

[ 81 ]

Letter from Syed Ahmad Khan to the Collector, Aligarh  
No 27 of /77

FROM

THE SECRETARY OF THE

*S. Society, Aligarh*

TO

THE COLLECTOR OF ALIGARH

SIR,

I have the honor to state that the Public Garden was made over to the Society with a view that it may remain under the possession of the Society for agricultural experiments. But it is now supposed that owing to the shortness of the funds at the disposal of the Society as well as the debt

which the Society has to pay and the liquidation of which is necessary over all other things, the Society will be unable for some years to undertake any operations connected with agricultural experiments. Besides this the garden lying within the compound of the Institute affords an ample opportunity for making Horticultural experiments, and on these grounds it has been decided by the unanimous opinion of the members of the Society that the Society should relinquish the possession of the said garden and restore it to Govt. who was at liberty to deal with it as it liked.

Therefore, I beg to inform you that the Society has relinquished the possession of the said garden and I request that you will be pleased to direct the proper officials to take over the possession of it.

I have Etc.

D/ Aligarh

Sd/- SYED AHMED

The 16th Nov. 77

*Secretary*

[ 82 ]

**Circular Letter from Syed Ahmad Khan to members of  
the Scientific Society**

**CIRCULAR**

The officers of the Scientific Society and its leading members are requested to express their opinion on the following points :

A great deal of correspondence has already taken place about the Public Garden now in possession of the Society. Although the whole correspondence accompanies this Circular, yet it will be sufficient to peruse only the last letter by which the Society is required to report every year what agricultural

experiments were made in the land in question during the year. As no agricultural experiments of any kind can be made in the land for a long time to come owing to want of funds, and as in keeping the land under its possession, the Society incurs a loss of Rs. 15 monthly, it is proposed that the Society should restore this land to Government, and therefore it is requested that the members who agree with this proposal should put their signatures in the column of "Yes" while those disagreeing with it in that of "No"

SYED AHMED

*Hony. Secretary*

Yes	No.
Sd/- Syed Ahmed	
Sd/- Md. Zuffuryab Khan	
Sd/- Illegible	
Mohd. Yousuf	
Sd/- Illegible	
Sd/- Illegible	
Mohd Lutf Ali Khan	
Sd/- Illegible	
Sd/- Illegible	
Sd/- Illegible	

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**Letter from G. F. I. Graham to Syed Ahmad Khan**

16/6/78

MY DEAR SYED AHMED,

We are going to the House of Commons with our grievances and wish to reprint articles bearing on our case. There will be about forty pages in each pamphlet and we shall require a hundred of them. What would be about an approximate cost of the same ? And would your press undertake the publication ? Zeniulabdin and I went on to Barielly on Saturday and I returned last night. We hope you are coming over soon. With kindest regards to you and Mahmud. I am,

Yours always

G. F. I. GRAHAM

### Letter from Syed Ahmad Khan to Khwaja Mohd Yusuf

مکرمی - عایت نامہ متعلق سوسیٹی کا جواب لکھا ہوں -

اول میں آپ کا شکر کرنا ہوں کہ آپ کی توجہ اور انتظام کے سبب  
 رور یکشنبہ احار کے ٹھیکہ کا کام بند ہو گیا ہے جیسا کہ بابو درگا پرشاد سے  
 لکھا ہے - اس انتظام سے بلاشبہ سوسیٹی کو بیس پچیس روپہ مہسہ کا فائدہ  
 ہوگا۔ میں احارت دیتا ہوں کہ حیدرآباد کے رسالہ کا فرما یہاں نہ ہوا جاوے۔  
 بابو درگا پرشاد اوس کا بحوبی معائنہ کر لیا کریں کہ کوئی غلطی نہ رہ جاوے  
 اور اگر کو آپ خود اوس کو دیکھ لیا کریں - عرصیکہ صحیح ہو جاوے - میری  
 کہاب کے قلم کی بھی اسی طرح صحت ہو مگر اوسکا ایک پروف مواوی  
 سمیع اللہ خان صاحب یا مولوی محمد اکبر صاحب بھی دیکھ لیا کریں - میرے  
 پاس بھیجئے کی ضرورت نہیں -

سید محمود ولایت حاتمے ہیں۔ انہارویں فروری کو یہاں سے روانہ ہوئی  
 ہوں گے - میرا ارادہ بھی ہے کہ پندرہویں مارچ تک یہاں سے روانہ ہوؤں -  
 ۱۹ فروری کو کوسل کا اجلاس ہوگا، اس وقت سب حال معلوم ہو جاوے گا -  
 ہفتہ اول مارچ میں ویسرائے یہاں سے روانہ ہو جاویں گے اور غالباً کوئی اجلاس  
 کوسل کا نہ ہوگا - پس دوسرے ہفتہ میں میں روانہ ہوؤں گا، متعاقب سب ٹھیک  
 حالات توارسح لکھوں گا -

والسلام خاکسار

سید احمد

کلکتہ ۱۵ فروری سنہ ۱۸۷۹

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Letter from Syed Ahmad Khan to Babu Durga Prasad

PARK HOTEL, SIMLA

مشفقى بابو درگا پرشاد صاحب

جھکوانڈین سیک سیشن ایکٹ یعنی (قانون وراثت ہند) اردو کا درکار ہے۔ اردو گورنمنٹ گزٹوں میں سے جو سوسیٹی میں تھے قانون علیحدہ کر کے اون کی جلدیں بندھوالی تھیں وہ جلدیں میرے ساتھ کلکتہ گئیں تھیں اور اب میں اون کو مکان پر چھوڑ آیا ہوں۔ آپ میری کوٹھی پر جائیے اور ذوالفقار خاں سے پوچھئے کہ وہ جلدیں کہاں ہیں اور جس جلد میں کہ قانون مذکورہ ہو اوسکی جلد توڑ کر قانون مذکور اوس میں سے نکال کر میرے پاس بہت جلد روانہ کر دیجئے اور اگر ان جلدوں میں نہ ملے تو آپ سوسیٹی میں جو گزٹ ہیں اون میں تلاش کیجئے اور اگر اون میں بھی نہ ملے تو مولوی خواجہ محمد یوسف سے کہئے کہ کہیں سے اوس کو بہم پہونچا کر بہت جلد میرے پاس روانہ کر دیں۔ علاوہ اسکے پرانے قانونوں کی کتابیں فارسی یا اردو دفتر ضلع میں ہونگی۔ اون میں سے خواہ اردو خواہ فارسی قانون ۷ سنہ ۱۸۲۸ع اور قانون ۱۵ سنہ ۱۷۹۵ع کی نقل کنیالال سے لکھوا کر بہت جلد میرے پاس بھیج دیجئے۔

والسلام خاکسار

سید احمد

شملہ

۱۰ جون سنہ ۱۸۷۹

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**Letter from Syed Ahmad Khan to Babu Durga Prasad**

مشفقى ناو درگا پرشاد صاحب

آپے قانون وراثت سنہ ۱۸۶۵ء کے بھیجے کی تدبیر کی ہوگی۔ مجھے خوب یاد ہے کہ وہ ان حلدوں میں موجود ہے جس کا نشان میں بے کل کے خط میں لکھا ہے۔

مگر علاوہ اسکی اردو ایکٹ ۲۳ سنہ ۱۸۷۵ء بھی انہیں حلدوں میں سے یا اردو گورنمنٹ گرٹ سے تلاش کر کے بھیج دیجئے۔ ان کی بہایت ضرورت ہے اور بہت حلد بھی چاہئیں۔

والسلام

حاکسار

سید احمد

۱۲ جون سنہ ۱۸۷۹ء

شملة

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**Letter from Syed Ahmad Khan to Babu Durga Prasad**

مشفقى ناو درگاہ پرشاد صاحب

جس قانون کی طلب میں میں بے خط لکھے ہیں انکی بہایت ضرورت ہے۔ بغیر انکے بہت خرچ ہے۔ امید ہے کہ آپے رواہ فرمائے ہوں گے۔

علاوہ انکے اردو ایکٹ ۲۷ سنہ ۱۸۶۰ء کی بھی ضرورت ہے وہ بھی اردو گورنمنٹ گرٹ میں سے نکال کر رواہ کرو۔

والسلام

حاکسار

سید احمد

شملة

۱۲ جون سنہ ۱۸۷۹ء



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Letter from Syed Ahmad Khan  
to Khawaja Mohd. Yousuf

مکرمی عنایت نامہ پہونچا۔ آپکی خفگی نسبت سوسیتی کے میرے سر آنکھوں پر مگر از راہ عنایت مندرجہ امور پر بھی خیال فرمائیے۔

ٹیپ میں نے بلاشبہ بے وقوفی کی جو منگایا مگر سوسیتی میں کام اسقدر موجود ہے کہ بغیر ٹیپ کے کام چل نہیں سکتا تھا اور اس وقت اسقدر کام سوسیتی کے پاس موجود ہے کہ اگر انجام ہو سکے تو تمام قرض ادا ہو جانا ہے اور سوسیتی امیر ہو جاتی ہے۔ اسکی تفصیل سنئیے۔

اخیار سوسیتی کا ٹیپ میں چھپتا ہے۔ تہذیب الاخلاق ٹیپ میں چھپتا ہے۔ تصانیف احمدیہ ٹیپ میں چھپی ہیں۔ رسالہ ہائے حیدر آباد ٹیپ میں چھپتے ہیں۔ اگر پورا کام ہو تو اب بھی ٹیپ کم ہے مگر کام نہیں ہوتا۔

اب نسبت آمدنی کے سنئیے۔ قریب دو تین ہزار روپیہ کے بلکہ زائد صرف تصانیف احمدیہ و تفسیر کی چھپوائی میں مل سکتے ہیں جسکے نقد دینے کو میں موجود ہوں۔ جس قدر مہینے بھر میں چھاپ دیجئے نقد روپیہ لیجئے۔ مجھے کئی مہینے شملہ میں آئے ہوئے ہوئے، کے ورق اسکے چھپے ہیں۔

تہذیب الاخلاق جبکہ شمال ٹیپ میں چھپتا تھا ۱۰ آنہ صفحہ اجرت تھی۔ اسکی اجرت ۸ آنہ چھوٹے صفحہ کی کردی ہے۔ وہ بھی نقد دینے کو موجود ہوں۔ مولوی مہدی علی کا کسی نہ کسی طرح ماہواری رسالہ دوسو صفحہ کا چھاپ کر بھیج دیا کیجئے۔ جسکی اجرت تین سو روپیہ ماہواری مل سکتی ہے۔ وہ نقد پیشگی دینے کو موجود ہیں مگر کیا علاج ہیکہ کچھ چھپ نہیں سکتا۔ تمام چھاپے خانے کام ملنے کو روتے پھرتے ہیں کہ کام نہیں ملتا۔ آپکی سوسیتی پاس اس قدر کام موجود ہیکہ جسکا بیان نہیں مگر کام نہیں ہوتا۔ اگر پورا کام جاری ہو تو اس قدر ٹیپ اور لینا پڑے۔ پس تقصیر معاف ہو۔ کام کیجئے دام لیجئیے۔ اور قرضہ وغیرہ سب ادا کیجئے۔ دوبارہ چٹھی صاحب رزیدنٹ کو لکھی تھی۔ جواب، آیا ہے اور وہ ضرور ضرور توجہ کریں گے۔

آپکی تحریر کہ میں صرف خدمت کرے والا ہوں اور حکم بحال ہے والا لےو محض - سوسیتی کا معاملہ پھرتے پھرتے حق بہ مرکز قرار گرفت کا ہو گیا - جس طرح حضرت علی بے خطہ پڑھا تھا حب وہ حلیفہ ہوئے تھے آپ بھی پڑھئے اور صاف کہہ دیجئے کہ عاصیوں سے جدا ہے سوسیتی کو چھڑایا اور جس کا حق تھا اسکو پہنچا - پس آپ جو چاہیں سوسیتی کا انتظام کریں - یہ کوئی اب دخل دینا چاہتا ہے یہ آئندہ دخل دینا منظور ہے -

والسلام  
حاکسار

سید احمد  
۲۰ اگست سنہ ۱۸۷۹

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**Letter from Syed Ahmad Khan  
to Khwaja Mohd Yusuf**

مکرمی - تئیں الکلام روانہ کرنا ہوں - تصانیف احمدیہ کے ساتھ یہ بھی چھاپی حاویگی - رسالہ بمیقہ اور ترجمہ دیباچہ کیمیائے سعادت کے چھپ چکے کے بعد یہ چھاپی حاویگی اور کسقدر جلد ممکن ہوگا کہ آپ چھاپ سکیں گے - اسلئے کہ انی ہی موٹی اسکی دوسری جلد بھی طیار موجود ہے - اس کتاب میں جو انگریزی عبارت ہے وہ ہیں چھاپی حاویگی - صرف اردو چھاپہ ہوگی - سو صفحہ سے کم میں یہ جلد ختم بہ ہوگی - پس اگر میرے آئے تک یہ کل چھپ حاوے تو مجھے بھی خوشی ہے اور آپکی سوسیتی کو بھی فائدہ ہوگا -

والسلام  
حاکسار

سید احمد  
شملہ

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## Letter from Syed Ahmad Khan to Babu Durga Prasad

مشفقى بابو درگا پرشاد صاحب

جو بل حال میں سر جان اسٹریچی نے نسبت لیسنس ٹیکس کے پیش کیا ہے اوسکا ترجمہ اردو گورنمنٹ گزٹ الہ آباد میں چھپا ہوگا۔ وہ گزٹ جلد بھیج دو۔ مجھے امید ہے کہ میں آپ سے کہہ آیا ہوں ایک اردو گورنمنٹ گزٹ برابر آپ میرے پاس روانہ کرتے رہیں گے۔

علاوہ اسکے میں چاہتا ہوں کہ حال کا لیسنس ٹیکس بل جو کونسل میں پیش ہوا اوس سے مقابل کا لیسنس ایکٹ ترمیم ہوگا وہ لیسنس ایکٹ بھی اردو گورنمنٹ گزٹ میں سے نکال کر بھیج دو۔ اور اگر مواوی خواجہ محمد یوسف صاحب کے پاس علیحدہ چھپا ہوا ہو تو اون سے لیکر بھیج دو۔ تفسیر وغیرہ کے پروف اب تک میرے پاس نہیں آئے۔

والسلام

خاکسار

سید احمد

کلکتہ ۸ دسمبر

سنہ ۱۲۷۹ع

## Letter from Syed Ahmad Khan to Babu Durga Prasad

کلکتہ وکٹوریا ٹریس نمبر ۱۰

۱۵ دسمبر سنہ ۱۸۷۹ء

بابو درگا پرشاد صاحب

ان عملوں سے تمام چھاپہ خانہ برہاد دوحائیکا اور کہوں کام نہیں چلے گا اوسوس ہے کہ آپ درہ خیال نہیں کرتے ہیں۔ آج میرے پاس تفسیر کی کاپیاں صفحہ ۱۸۱ سے آئی ہیں لیکن اوسکے ماقول کے صفحے جو چھپ گئے ہونگے اوسکے ساتھ نہیں آئے۔ اب میں اپنا سر پھوڑوں اور کس طرح اون کا مقابلہ کروں اور جو عبارت کہ آئی ہے اوس کو ماقول کے صفحے سے کیوں کر ملاکر دیکھوں کہ صحیح ہے یا غلط۔

میرے پاس ۱۶۸ تک مطبوعہ صفحے آچکے ہیں۔ اوسکے بعد کے یعنی ۱۶۹ سے لغایت ۱۸۰ آئے چاہئیں۔ جب وہ آجاویں تو مرسلہ پرووں کا مقابلہ ہوسکے گا۔ میں بے نہایت تاکید کی ہے کہ جب پروف آئیں تو اوسکے ماقول کا چھپا ہوا فرما اوسکے ساتھ آوے۔ آئندہ سے آپ خود فکر کرکے درہ احتیاط کے ساتھ پروف وغیرہ روانہ کیا کیجئے اور جس شخص سے کہ یہ پروف تفسیر کا بغیر پہنچے پہلے فرما کے روانہ کیا ہے اوسکی تحوواہ میں سے چھ رور کی تحوواہ کاٹ لیجئے کیونکہ اوسکے نہ بھیجے سے اس قدر ایام کا حرج بے فائدہ ہوا ہے۔

حباب اب تو میں بے مشکل صحت کرکر بھیج دیا ہے۔ آئندہ سے آپ ارراہ مہربانی نحووی دیکھ لیا کیجئے کہ جو پروف روانہ ہوتا ہے اوسکے ماقول کے چھپے ہوئے صفحے روانہ ہوچکے ہیں یا نہیں۔ علاوہ اوسکے

آنتوں کی گیلیان جلد آتی چاہئیں جیسا کہ میں سمجھا آیا ہوں تاکہ آئندہ کے لئے مسودہ بھیجوں ۔

نقطہ

والسلام

خاکسار

سید احمد

۱۵ دسمبر سنہ ۱۸۷۹ع

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**Letter from Syed Ahmad Khan to Khwaja Mohd. Yousof**

مکرمی ۔ دو پلندہ کاغذ کے کلکہ سے روانہ ہو گئے ۔ پہنچے ہونگے ۔ ایک پلندہ اور روانہ ہوا ہوگا ۔ تین پلندہ کاغذ کے آپکے پاس پہنچ جاویں گے ۔ مہدی علی کا خط آیا ہے ۔ وہ نہایت تاکید رسالوں کے باب میں کرتے ہیں ۔ اگر سو صفحہ کا مادیاری رسالہ برابر چھپے تو ۱۵۰ روپیہ مادیاری سوسیتی کو مل سکتا ہے ۔ وہ لکھتے ہیں کہ اگر سوسیتی میں بندوبست نہیں ہو سکتا تو دوسری جگہ کیا جاویگا ۔ اون کا ایک رسالہ جو قریب ڈھائی سو صفحہ کے ہوگا میں آتے ہی دونگا ۔ اوسکے چھپنے کا جلد بندوبست کیا جاوے ۔

ہر طرح پر یقین ہوتا ہے کہ میں دوسری تاریخ کو یہاں سے روانہ ہونگا اور چھٹی کو وہاں پہنچونگا ۔ پس اب کوئی کاغذ یا پروف میرے نام یہاں روانہ کرنا ضروری نہیں ۔

بل قیمت کاغذ ملفوف ہے ۔ تیسرے بنڈل کا بل متعاقب آویگا ۔

والسلام

سید احمد

شملہ

۱۸ دسمبر سنہ ۱۸۷۹ع

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**Letter from W. E Ward**

6, HARRINGTON ST.

CALCUTTA

*29th March, 1883*

DEAR SIR,

I am sending to you by Bookpost a complete set of the evidence and other papers which were given to the Education Commission during its session in the N. W. P. in August last, and shall be much obliged if you will find a place for it in the Library of the Aligarh Institute. I regret that I could not put Saiyid Ahmad Khan's evidence with it as I had only one copy, but probably the Institute will have received a copy of it from him.

I was very sorry indeed not to be able to go up to Aligarh at the opening of the new Hall at the College but besides that we had no leisure from the Commission, I have been very unwell ever since I came down to Calcutta, and could not have borne the journey. Will you kindly send me a line to care of Messrs Grindlay & Co. Calcutta. I sail for England on Saturday on 6 months' leave. With my kind regards especially to Kunwar Lutf Ali Khan

Believe me,

Yours Sincerely,

G E. WARD.

**Letter from Lala Lajpat Rai to the  
Editor, Institute Gazette**

مکرم بندہ مسٹر اڈیٹر

آپ کے اخبار مطبوعہ ۲۷ مارچ سنہ ۸۶ میں ایک مضمون بعنوان « ہمارے  
ہم وطن ہندو بھائیوں کی ہمت روز افزوں ہر افریں » میری نظر سے گزرا ۔ اگرچہ  
میں اس سے پہلے اپنے لائق دوست لالا لکشمی نرائن کی تشریف آوری کی خبر  
سن چکا تھا بلکہ خوش قسمتی سے قبل از اونکی روانگی کے اونکو بالمشافہ مبارکباد  
بھی دے چکا تھا لیکن دیگر صاحبان میں سے سوائے لالا سیوا رام بی۔ اے کے  
اورونکے عزم سے بھی واقف نہ تھا۔ جو فخر کہ میری قوم کو ان نوجوانوں اور  
اونکے ارادوں پر کرنا چاہیے اوسکی تفصیل لاحاصل ہے ۔ میں نے آج اپنی  
قلم فقط انتحاب کے ایک شک کو رفع کرنے لئے اٹھائی ہے کہ جس سے  
میں ایک قسم کی یہودی اپنی قوم کی متصور کرتا ہوں ۔ لالا گنگا رام و  
لالا بالہ مکند اکڑکو اینجینران پنجاب کی برادری میں شامل کئے جانے کی نسبت  
آپکی عبارت سے شک قائم ہوتا ہے۔ میں چاہتا ہوں کہ بذریعہ اس چٹھی کے  
اپنے تمام ہم قوموں کو اس بات سے آگاہ کردوں کہ فخر پنجاب ہر دو صاحبان  
موصوف فی الواقع اپنی اپنی برادری میں شامل ہیں۔ اس امر میں کوئی مقام شک  
و شبہ کا نہیں بلکہ لالا گنگا رام کے چھوٹے بھائی صاحب بھی عرصہ قریباً  
دو سال سے امتحان بیرسٹری کے لئے تعلیم پارہے ہیں ۔

لالا پیارے لعل کی نسبت جو کچھ کہ جناب سے سنا ہے وہ میرے بھی  
گوش زد ہوا ہے لیکن اس سماعتی شہادت کے سوا اور کوئی معتبر ذریعہ میری  
واقفیت کا نہیں ۔ کیا خوب ہو اگر لالا صاحب موصوف خود اپنی تشریف آوری  
کی خوش خبری کے ساتھ اس اور بھی خوشی کی بڑھانے والی خبر کو بذریعہ  
ایک چٹھی کے مشترک کر دیں ۔

لالا صاحب موصوف کی نسبت یہ بھی ایک اخبار میں لکھا دیکھا گیا  
ہے کہ انھوں نے اپنے قومی لباس کو بھی ترک نہیں کیا ۔ میں اس پر بھی  
فخر کرتا ہوں کیونکہ اس مثال سے عام جاہل ہندوؤں کے دل پر جو خیال جگہ

پائے ہوئے تھا کہ ہر ہندو ولایت میں حا کر صاحب لوگ س آ رہے وہ دور ہوجائیگا۔ بلحاظ اصولوں کے اس سوال پر بحث کرنا اس مصموں سے کچھ تعلق میں رکھتا۔ ایک اور امر پر بھی میں کچھ چند سطور تحریر کرے کی اجازت مانگتا ہوں اور یہ ہیکہ حوش قسمتی سے عام ہندوؤں کے دلوں پر سے یہ خیال اوترنا جانا ہے کہ کھایے پیے کو اونکے اصلی دھرم سے کچھ بھی تعلق ہے۔ اگرچہ میں کہے کو طیار ہیں ہوں کہ ہندوؤں سے بالعلوم چھوت چھات کو بالکل ترک کر دیا یا کہ یہ کھایے پیے کے تفرقہ کو بالکل بالائے طاق رکھ دیا لیکن اسقدر کہہ سکتا ہوں کہ یہ خیالات رور رور حاب اصلاح ہیں اور کم از کم یہ بات تو ضرور لوگوں کے دلوں پر نقش ہو گئی ہے کہ چھوت چھات کو پاس کے ہموطوں کے مذہب سے کچھ تعلق نہیں۔ میں فجر اور حوش کے ساتھ کہہ سکتا ہوں کہ پنجابی تعلیم یافتہ پارٹی اب بہت دور سے ان حالات چھوت چھات کو دور کرتی جاتی ہے۔ یہ پہلی مرل ترقی حو آپسے آپسے مصموں میں دکھلائی ہے حاصل ہو کر بعض گروہ دوسری مرل پر بھی حا ہے۔ میں سے کئی واقعات چند مختلف ذاتوں کے دوستوں کو ایک جگہ کھانا کھاتے ہوئے دیکھا ہے۔ یہ دیو ناہمی تفریق کا پنجاب کے لوگوں کو بہت حلد چھوڑنا ہوا معلوم ہوا ہے۔ اونکی ان کوششوں کا علم سوسیتی پر بلا شبہ بہت بڑا اثر ہوا ہے۔ خدا کرے کہ میرے ہم قوم بھی حلد عملاً اس امر کو ثابت کر دے کہ قواعد کھایے پیے اور چھوت چھات کو ان کے پراجیں اور مقدس مذہب سے کچھ تعلق نہیں۔ خدا کرے کہ وہ حلد اس قسم کے خیالات کو اپنے مذہب سے بے تعلق کر کے تہذیب اور شائستگی میں ایک قدم آگے بڑھے کی کوشش کریں۔

میرے ہم قوم آپکے ان چند حوصلہ دلائے والے فقرات کے لئے آپکے شکر گزار ہیں حو کہ مصموں متذکرہ والا میں آپکے قلم سے نکالے۔

راقم

لاحیت رائے پلیڈر

ار روہتک۔ پنجاب

۲۱ مارچ ۱۹۷۶



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## Letter from Syed Ahmad Khan to Khawaja Mohd, Yousuf

مخدومی مولوی خواجہ محمد یوسف صاحب

۱ ۲ ۳ ۴

میرے پاس، مولوی سمیع اللہ خان کے پاس، راجہ جیکشن داس صاحب کے پاس اور آپ کے پاس اخبار بلا قیمت جاتا ہے۔ آئندہ سے قیمت لی جاوے گی۔ یعنی یکم جولائی سنہ ۱۸۸۷ع سے۔ پس آپ مبلغ چھ روپیہ (۱۰) بابت ششماہی کے عنایت فرماویں۔

والسلام

خاکسار

سید احمد

۵ جولائی سنہ ۱۸۸۷ع

جناب قبلہ و کعبہ

بہت خوب تعمیل کی جاوے گی۔

محمد یوسف

[ 96 ]

## Letter from Mohd. Rahmatullah to Syed Ahmad Khan

معظی و مکرمی جناب سید صاحب

تسلیم۔ آج کی تاریخ شجرہ عرب مستعربہ چھاپہ کر کے خدمت گرامی میں راونہ کیا گیا امید کہ بعد پہونچنے کے رسید سے مطلع فرمایا جاؤں۔ مبلغ آٹھ روپیہ دس آنہ کا بل ہمراہ خط ہند کے مرسل ہے اس میں سے مبلغ پانچ روپیہ (۵) تو بابت چندہ محمدن ایجوکیشنل کانگریس جس کا اجلاس آئندہ لکھنؤ میں ہوگا۔ جمع فرمائیے۔ باقی تین روپیہ دس آنے میں (۱۰/۳) مندرجہ ذیل کتب سنیت فیک سوسائٹی سے بھیج دینے کی ہدایت فرمائیے۔

اصول سیاست مدن مؤلفہ رائے بہادر

جواب کتاب ڈاکٹر ہنر صاحب

پنڈت دھرم نراین صاحب۔

انگریزی بمعہ ترجمہ اردو

جغرافیہ مؤلفہ منشی محمد ذکاء اللہ صاحب

بھکھو آپکی خدمت میں اس قدر گستاخانہ عرص کرتے نہایت شرمندگی ہے کہ احمار اسٹیٹیوٹ گرٹ شمشہ کا تو پہنچتا ہے مگر اسوس شمشہ والا پرچہ کئی ہفتوں سے نہیں آیا ہے۔ اگرچہ اس سے بیشتر آپ کی خدمت میں گذارش کرچکا ہوں مگر حکمہ اوسکے جواب سے محرومی ہوئی تو معلوم ہوا کہ شاید مجھ لائننگ کے لئے یہ کوئی خاص اسطام ہوا ہے۔ بہر حال آئندہ کے لئے یقین ہو گیا کہ شمشہ کے پرچے سے ہمیشہ کٹتے محروم رہا ہوگا کیونکہ تبادلہ بند ہو گیا اور استعداد قیمتاً خریدیگی ہے نہیں۔ اپنا پرچہ اس لائننگ میں کہ وہ تبادلہ پر محصور ہی کرے۔ بہر حال «صر» مگر میں سچ کہوں؟ بھکھو آپ کی ذات سے ایسی ہرگز امید نہ تھی۔ آپ بے حس وقت تبادلہ منظور فرمایا تھا اس وقت احمار «عالم تصویر» پندرہ روزہ تھا بھکھو کسی طرح امید نہ تھی کہ ایسے کھلوے احمار سے جو محض بچوں کے ہلایے کو جاری ہوا ہے معرر اسٹیٹیوٹ گرٹ سے تبادلہ جاری ہوجائے گا مگر آپ کے اخلاقی وسعت ہے ایک ایک «عالم تصویر» کے معاوضہ میں چھ چھ اسٹیٹیوٹ گرٹ روانہ فرمائے یا اب یہ حالت ہوگئی کہ ہر ہفتہ میں ایک پرچہ حاضر ہو دوسرا عائب۔ حیر اسٹیٹیوٹ گرٹ کو اگر اس قسم کا اعماص ہے تو حاسے ہے کیوں کہ جدا ہے معری شمالی کے احماروں میں اوسکو اسی وقعت کا کیا ہے۔ اسوس تو «عالم تصویر» کے حال پر ہے کہ وہ کیا کرے۔

راہدوتم کو مبارک ہو عبادت کا عرو کس بھروسے پہ کریں رند گہگار گہمڈ

والسلام

آپ کا ارادت مند

محمد رحمت اللہ

۲۴ اگست ۱۸۸۷ء

نامی پریس کالپور

[ 1 ]

**Letter from H. G. Keine to Syed Ahmad Khan***Agra, 26th March, 1872*

MY DEAR SIR,

Though I have not had the pleasure of hearing from you since your return from England I have read with great interest the occasional papers by which you have continued to show your abiding interest in procuring amalgamation and good fellowship between my countrymen and your own.

It is on this account that I now trouble you with a few lines in reference to a notice left with me yesterday by Gholam Moortuza, a Pleader in the Court of the Moonsiff of Futtehabad in this District. The purport of the notice was that on a certain day and hour would be held an "Am jalsa rifahul Islam." No mention was made of the objects of the meeting, nor was the name of any well known person such as yourself attached to the notice. But S. Moortuza assured me orally that the meeting had your sanction and was for the purpose of considering matters of importance to Indian Mussalmans. Under these circumstances I did not see what use my presence would be; but begged of him to report the proceeding and to let you know that I should be glad to hear your views upon the subject.

Since then it has struck me that I could not do better than write to you on the subject in the first instance and ask if there was in the movement anything in which you would desire my active co-operation.

Have you seen the Article on Mussalman revival in *Fraser's Magazine* for February? I should like your opinion on the suggestions of the writer at p. 260. He has travelled much in Arabia and Turkey; and although he has too unsatisfactorily adopted Dr. Hunter's facts, his opinion is perhaps valuable from his regarding Indian Mohumadanism *from without* and as a part of larger whole.

Do you think that it would be well to have distinct Courts of Law for Muslims, or is the present system sufficient?

I hope you enjoyed your travels, and believe me.

Yours faithfully,  
H. G. KEINE

Syud Ahmud Khan

Bahadoor C. S. I.

### Letter from Mohd. Masood Shah to Syed Ahmad Khan

حضرت قبلہ و کعبہ من - سلام - میں بے گدشہ ہفتہ کا احمار سوسیتی اور ۱۰ ربیع الاول کا تہذیب الاحلاق دیکھا۔ اخیر رپورٹ جو کمیٹی بے تیار کی ہے اوسکے دیکھے کا آرو مدد ہوں۔ امید ہے کہ حلد تقسیم ہوگی۔

میں کمیٹی حوامتگار برقی تعلیم مسلمانان کے سرمایہ میں اپنی ایک تحوہ یعنی ۵۰ روپہ بحوشی شامل کرنا ہوں لیکہ اس قدر رعایت چاہتا ہوں کہ ایک سال کے اندر یہ قسط بندی مجھ سے وصول کیا جاسے۔ جہاں ارشاد ہو بھیج دیا کروں۔

حضرت من، میری سمجھ میں تمام ہندوستان کے اصلاح اور بڑے بڑے قصات میں کمیٹیاں وصول چدہ کی حلد فائز کرنا چاہئے اور ان میں ادبی قوموں کے سرگروہ بھی شامل ہوں اور سب سے ایک ایک مہیہ کی آمدنی مانگی جاوے اور ایک برس کی مہلت یا زیادہ جو چاہے اوسکو دیجاوے۔ بعض بعض موقعوں پر صرف تحریر سے کام نہ نکالے گا بلکہ آپ کو یا آپ کے کسی قابل اسسٹنٹ کو خود جانا پڑے گا اور زیادہ فائدہ ہوگا۔ مثلاً عبادت اللہ خان یا محمود علیخان صاحب کے پاس۔ سگال، مدراس، بمبئی، وسط ہند، حیدرآباد، اودھ، سب مقامات پر مجلسیں مقرر کرے میں جلدی کیجئے اور ہندوستان کی سول لسٹ مہاکر دربعہ التماس نامہ حکام انگریزی سے چدہ مانگئے۔ میری سمجھ میں ۱۲ لاکھ یا ۱۲ کروڑ روپہ جمع ہونا کچھ مشکل نہیں ہے۔ اگر کمیت مسلمان اس معاملہ میں اتفاق نہ کریں اور اپنی حالت کی درستی پر متوجہ نہ ہوں تو وہ کبھی مہذب نہ ہوں گے۔ خدا کرے مسلمانوں میں اتفاق و ہمدردی ہو، انہیں کوئی ناہمی، مخالفت، اپنا یہ ہو اور یہ حسب دلخواہ پورا ہو۔

آپ نے ابھی سے جو یہ بات قرار دیدی ہے کہ سرمایہ سے فلاں فلاں چیز خریدی جاوے گی، میری سمجھ میں اس کے اظہار کی ابھی ضرورت نہیں تھی۔ یہ بات سرمایہ جمع ہو جانے کے بعد تصفیہ پانے کے قابل ہے۔ میں اپنے ہاں کے اکابران دین کی نہایت چینی سے نہایت خائف ہوں گو کفر کے فتوؤں سے اب مطلق خوف نہیں معلوم ہوتا۔ لیکن مخالفت کا بہت ڈر ہے کہ کہیں اوس سے خلل نہ پڑے۔ پس آج کل اس بات کی بھی بڑی ضرورت ہے کہ اس کمیٹی کے قائم ہونے سے ہمارے جاہل عالموں کو جو فائدے ہوں گے وہ نہ جتلائے جاویں، مثلاً یہ کہ اونکی مستقل نوکریاں مدرسوں میں ہوں گی، فکر معاش نہ رہے گی گویا کہ ایگ مستقل سرشتہ اون کے لئے قائم ہوگا۔ علیٰ ہذا اس قسم کی باتیں تاکہ اس ضعیف القوی کمیٹی کے مخالف بہت سے پیدا نہ ہو جاویں۔

محمد مسعود شاہ - از ہاتھ رس ضلع علی گڑھ

۳۰ مئی سنہ ۱۸۷۲ء

### [ 3 ]

#### Letter from Mushtaq Husain to Syed Ahmad Khan

بعلی خدمت مولوی سید احمد خان صاحب بہادر سی، ایس، آئی

سکریٹری کمیٹی خازن البضاعتہ سلامت -

تسلیم - میں نے ایک خط آپ کو پہلے اپنے ایک اور پہلے خط کی واپسی کی درخواست میں لکھا ہے اور اب میں پھر یہ خط بھیجتا ہوں اور میری درخواست یہ ہے کہ میرے اوس خط کو آپ میران کمیٹی کو ملاحظہ نہ کراویں اور میرے پاس واپس کریں اور جب میں آپ کو یہ اجازت نہیں دیتا تو پھر میں نہیں سمجھ سکتا کہ آپ اس کو میران کمیٹی کو کیونکر ملاحظہ کرا سکتے ہیں اور کیوں اوسکی واپسی میں ممبروں کی اجازت درکار ہے۔ میں نے خود وہ خط بھیجا اور خود ہی واپس چاہتا ہوں -

میری عرت اور میرا حجر ہوگا اگر آپ میری ایک تحوۃ  
 جس کی تعداد ساٹھ ۶۰ روپیہ ہے میری طرف سے کمیٹی حارن البصاعۃ  
 میں جمع فرمادیں۔ میں پانچ روپیہ مہیہ کے حساب سے کمیٹی میں  
 جمع کردوں گا جس کی پہلی قسط مئی کی تحوۃ سے شروع ہوگی۔  
 آج یکم جون ہے اس لئے پہلی قسط اس عریضہ کے ساتھ بھیجتا ہوں۔  
 یہ بہت ہی ناچیز رقم ہے جو ایسے بڑے کام میں پیش کرنا  
 ہوں اور بلاشبہ اگر سب مسلمان ایک ایک مہیہ کی آمدنی دیدیں تو  
 عالمی کروڑوں روپیہ جمع ہوجائے گی وہت پہنچ جاوے۔ لیکن دعوئے  
 ایسا ہوا فی الحملہ مشکل معلوم ہوا ہے، خصوصاً اس لئے کہ حملہ  
 مسلمانوں کو اس کمیٹی کے مقاصد سے مطلع ہوتے ہوتے ایک  
 عرصہ چاہیے۔

تاہم جس قدر مسلمان اوسکے مقاصد سے مطلع ہوگئے  
 ہیں اور ہوتے جاتے ہیں اونکو صرف اسی قدر امداد پر اکتفا نہ کرنا  
 چاہئے کہ ایک رقم یک مشت عیادت کریں۔ اگرچہ بہت ہی قدر  
 کے قابل ہیں وہ بیش بہا ڈوبیش جو اس کار خیر میں پیش کی جاویں۔  
 مسلمانوں کو چاہئے کہ کوئی ایسی سہیل نکالیں جس سے اس کمیٹی  
 کی سالانہ آمدنی نہایت استحکام کے ساتھ اور بڑی اور اط کے ساتھ  
 قائم ہوجاوے۔

میں بے اپنے ہاں ایک مریض کے مرض سے صحت پانے  
 کے شکریہ میں حساب داری میں اس کمیٹی کے واسطے ایک مختصر  
 سی مست مانی تھی بجائے مصلی کھلائے کے۔ چنانچہ پانچ روپیہ اوس  
 مست کی نیت اس کمیٹی کے لئے بھیجتا ہوں۔

میں بے ایک چنگی اپنے رور مرہ کے ہر ایک قسم کے  
 صرف پر اس کمیٹی کے واسطے اس طرح سے مقرر کی تھی کہ اگر  
 ایک بڑھیا اور نادار سے نادار اور ایسا شخص بھی اوس کو اپنے اوپر  
 لارم کرے جسکو دو دو وقت میں روٹی ملتی ہو تو وہی کچھ ناگوار  
 نہ ہوگی۔ اس چنگی سے محکم مہیہ مئی میں ایک روپیہ ۲ آنہ وصول

ہوے وہ بھی میں اس عریضہ کے ساتھ بھیجتا ہوں اور آئندہ انشاء اللہ  
یہ جنگی میں ہمیشہ بھیجتا رہوں گا۔

اور بھی میں نے بہت سے ارادے دل میں ٹھان لئے ہیں۔  
اگر خدا نے پورے کئے تو کمیٹی کو ان کی اطلاع دوں گا۔ میں نے  
ارادہ کر لیا ہے کہ اولاد کی تقریب اور خصوصاً مکتب کی تقریب  
میں جو روپیہ فضول صرف ہوتا ہے اس صرف کو روکا جاوے اور  
اس میں سے ایک بڑا حصہ اس کمیٹی میں دیا جائے کہ جب تک  
یہ کمیٹی عام مدارس قائم کرنے کی بخوبی لائق ہو جاوے اور بعد  
اسکے کہ کمیٹی کو کچھ ضرورت اس مدد کی نہ رہے یعنی اوسکی  
آمدنی کافی ہو جاوے تو یہ مدد جو ہر ایک مقام سے وصول ہو اوسی  
مقام یا اسکے قریب تر مقاموں میں جیسا موقع ہو مسلمانوں کی ترقی  
تعلیم میں صرف کی جاوے۔

مکتب کی تقریب کا جو حوالہ میں نے دیا ہے میں نہیں  
سمجھتا ہوں کہ وہ کون مسلمان ہوگا جو اپنی اولاد کی مکتب کی  
تقریب اس نیت سے کرانا ہے کہ آئندہ اسکی تعلیم کامل اور عمدہ ہو  
اور پھر وہ اس کمیٹی میں اس فضول صرف میں سے ایک بڑا حصہ  
نہ دے اور گئے گذرے درجہ پر فی صدی بیس یا پچیس سے بھی  
دریغ کرے۔

ایک روپیہ ۲ آنہ میں بھیجتا ہوں جس کا تذکرہ اوپر ہوا اور  
یہ درخواست کرتا ہوں کہ میزے روپیہ سے جو اس وقت میں نے  
بھیجا اور آئندہ میں بھیجوں جائداد خریدی جاوے یا مکان بنایا جاوے۔  
وہ پرامیسری نوٹوں کی خریداری میں صرف نہ کیا جاوے اس لئے  
کہ میں پرامیسری نوٹوں کے سود کو مسلمانوں کے واسطے اچھا نہیں  
سمجھتا۔ زیادہ حداد -

کمترین - مشتاق حسین عفی عنہ - از علی گڑھ

یکم جون سنہ ۱۸۷۲ء

[ 4 ]

**Letter from Capt Evelyn Baring to Syed Ahmad Khan**GOVERNMENT HOUSE  
SIMLA*June 10, 1872*

MY DEAR SIR,

I am in receipt today of the 'Report of the Select Members of the Committee for the better diffusion and advancement of learning among Mohammedans in India' His Excellency desires me to thank you for this Report, which he will read with much interest Should it not have been already submitted to Government officially, His Excellency desires me to suggest to you that it should be so submitted through the Lieutenant Governor of the N. W. Provinces

I remain, dear Sir,

Yours sincerely,

EVELYN BARING

*Captain**Private Secy to the Viceroy*

SYED AHMED

[ 5 ]

**Letter from C W Muir to Syed Ahmad Khan**GOVERNMENT  
N W. PROVINCESGOVERNMENT HOUSE  
NYNEE TAL*13th June, 1872*

MY DEAR SIR,

I beg to acknowledge the receipt of your letter of the 5th inst. and to say that the book referred to in the letter has come to hand, and has been laid before the Lieut Governor, who desires me to thank you for the same

His Honor has read the proceedings with much interest, and is glad to see that Mahomedan Gentlemen are beginning to take an active interest in the Education of their Mussalman brethern Any representation, or specific proposals from the Committee shall always receive the careful



attention of the Government. In the treatment of so large a subject, there must of course be great variety of opinion, but there are many points on which Sir William cordially thanks you for the frank and powerful expressions of your views, and especially for the vindication of the system under which the Government recognises the rights of all classes, and affords the benefit of Education alike to all its subjects.

I am,  
Yours very faithfully,  
C. W. MUIR Lt.,  
*Private Secretary to Lt. Govr.*

Syed Ahmed Khan Bahadoor, CSI

*P.S.*—The report will be circulated among the Educational officers in these provinces. His Honor presumes you have sent copies to Mr. L.C. Bayley and the University.

[ 6 ]

**Letter from M. Kempson to Syed Ahmad Khan**

*Nynce Tal, 13th June '72*

MY DEAR SIR,

I beg to thank you for your Report upon the question of Mahomedan education. There is much which is interesting to me in the way of criticism on my Department, the working of which involves many moot points of study and discipline, about which a difference of opinion must always exist, especially when details are considered without reference to the general aim and object of the Government. So far as this Government is concerned, the object before us is the diffusion of knowledge. The ignorance of the masses is very great, and I calculate that not 1 in 15 of the boy population is at school, and the section which represents the no. of girls under instruction is infinitesimal. For the Mahomedans taken alone, I believe the proportions are higher, and that they are really better educated than the Hindus.

However this may be, with so much deplorable ignorance around us, angry discussions as to which books or parts of books ought to be read, or whether this or that course is desirable, this or that point of discipline most suitable, are

waste of time, provided always that the system followed is working generally well, and the schools fill. Gradual improvements are the best, and sudden changes do mischief by unsettling all concerned. The Tahsil and Halkabandi School System has received closed attention, and silent improvement has taken place year by year, so that, considering the teaching power we are able to employ, the schools as a whole, contrast most favorably with those of a corresponding class in England and Germany. What we now want, is to raise the character of the indigenous schools, of which the most important are those maintained by the Mahomedans. Your Committee has now condemned the ordinary course of instruction as antiquated and needing reform. It should, therefore, carry out the good work it has begun by leading the Mahomedans generally to introduce or sanction the introduction of a new course of training which the Committee might lay down for the guidance of the community. If this be done carefully and wisely, the Government will be then better able to judge of what is really wanted by the Mahomedans, and be in a position to modify its own system in correspondence with such reform. If on the other hand, the Committee is unable to effect a reform in the indigenous system of Mahomedan teaching, it can hardly expect the Government to effect it, or to reduce its own system of popular education to a standard which they are themselves unable to introduce.

As regards higher education, it must be remembered that the Schools and Colleges of the N. W. P. are affiliated to the Calcutta University and to obtain success according to its standards, must adopt its courses of study. The Report would have the system of education raised to the Oxford and Cambridge standard, but as a matter of fact the standard of the ordinary Degree Examinations at the English Universities is considerably lower than the Calcutta test.

I will ask Government to allow a copy of the Report to be placed in the hands of Principals and Inspectors.

Yours sincerely,  
M. KEMPSON

[ 7 ]

**Letter from Syed Ahmad Khan to C. A. Elliott**

FROM

SYED AHMED KHAN BAHADUR, C.S.I.,

*"Secy. to the Comee, for the better diffusion and advancement of learning among Muhamadans of India," Benares.*

To,

C. A. ELLIOTT, ESQR.

*Secy. to Govt., N. W. P.**Nynsee Tal*

SIR,

Believing that Her Majesty's Govt. is as deeply interested in the moral and intellectual improvement of the Muhamadans as in that of her other Indian subjects, I feel encouraged to lay publicly before His Honor, the Lieutt. Govr., N. W. P. what has lately been achieved towards the moral and intellectual improvement of the Muhamadans in the hope that H. H. will be pleased to take the same into his most favorable consideration.

Certain Muhamadan gentlemen who were desirous to see the education of their co-religionists placed on a better and sounder footing, organised a Comee, on the 26 Decr. 1870 designated "The Comee. for the better diffusion and advancement of learning among Muhamadans of India" with a view to ascertain why the Muhamadans of India do not avail themselves of the Govt. system of education, and to suggest means for the removal of obstacles if any; and also to find out why the study of Western Sciences did not gain favor with them.

To elucidate the points above alluded to, the Comee. invited Essays, offering as an incentive to competition, three prizes of Rs. 500, Rs. 300 & Rs. 150 each for the three best Essays. The above sums had been previously collected by subscriptions raised for the purpose.

Twenty five Essays were accordingly received by the Comee and the prizes competed for. These Essays were made over to a Select Comee, consisting of 13 Members for examination and report.

The Select Comee awarded the prizes and submitted their report on the 15 April 1872, suggesting therein two distinct modes for the secular and spiritual education of the Muhamadans viz, one in which English would be the principal medium of instruction, and Latin, Greek, Arabic, Persian and Urdu would be taught as second languages, and the other, in which Urdu would be the medium of the study of the Western Arts and Sciences, and English, Arabic and Persian being read as second languages according to the choice of the pupils, as H. Honor will see in the Report submitted for his perusal. This latter course is exactly similar to what was once directed by the Court of Directors in their Despatch of 1854.

The proposals of the Select Comee as set forth above met with the approval of the Central Comee and the latter passed a resolution in their meeting held on the 12 May 1872 to the following effect; viz that a Comee be appointed to raise funds for the establishment of a College (in the N. W. P.) for the Muhamadans which would meet all their requirements, and that the Comee. be designated "The Muhamadan Anglo-Oriental College Fund Comee".

Subscriptions have already been set on foot, and rules for the safe custody of the sums thus raised been framed by the Comee.

A copy of those rules is herewith submitted.

Having thus most deferentially represented the main facts, the Comee. hopes that their efforts may meet with the approbation of the Govt, and takes this opportunity to express a hope that the Govt. will be graciously pleased to afford every help in its power to the Muhamadans in this their praiseworthy endeavours, so that they may be encouraged

to persevere with energy, and to accomplish with success what they have so well begun.

In conclusion I most respectfully solicit the favor of H. H's kindly forwarding officially a copy of the report together with a copy of the letter and the Rules to the Govt. of India.

I have the honour to be  
Sir,  
Your Obdt. Servant,  
**SYED AHMED,**  
*Secretary*

Benares  
The 14th June  
1872

### [ 8 ]

#### **Letter from Syed Mohd. Hasan to Syed Ahmad Khan**

مخدوم و مکرم بندہ جناب مولوی سید احمد خان صاحب بہادر زاد جودکم  
تسلیم کے بعد آپ کے عنایت نامہ ۱۳ مئی اور ۲۱ جون کا جواب  
لکھتا ہوں۔ مجلس خازن البضاعت کے عہدہ مہری کی واسطے جو آپ نے مجھ کو  
انتخاب فرمایا ہے اس کا شکریہ ادا کرتا ہوں۔ خادم ہونا میرا فخر ہے۔ پس امید  
ہے کہ آپ کمیٹی کو اسکی اطلاع فرمادیں گے۔ جناب لارڈنارنہ بروک صاحب  
بہادر کی چٹھی پڑھکر نہایت جی خوش ہوا اور موافق آپ کے ایما کے جناب  
ماسٹر رام چندر صاحب کی خدمت میں پیش کی گئی۔ وہ بھی بہت خوش ہوئے  
اور آپ کو مبارکباد کہتے ہیں و بہ نظر امداد کمیٹی میں نے قصد کیا  
ہے کہ بارہ سو روپیہ کمیٹی کو نذر کروں، لیکن یکمشت نہیں دیسکتا  
اور اسلئے یہ ٹھہرایا ہے کہ ہر دو ماہ کے بعد تین سو روپیہ  
آپ کی خدمت میں بھیج دیا جائے تاکہ ناوقتیکہ رقم مذکور پوری ہو جاوے۔ پس  
انشا اللہ تعالیٰ یکم اساتذہ سے اسی حساب کے موافق زر چندہ بھیجتا رہوں گا۔  
میرا ارادہ ہے کہ موافق قواعد مجوزہ کمیٹی ایک ماتحت کمیٹی اس جگہ مقرر  
کروں تاکہ زر چندہ کی فراہمی کرنے میں کوشش کرے۔ السعی منی والا تمام

میں اللہ کہا - اگر آپ شملہ پر تشریف لائیں تو براہ کرم پٹیالہ ضرور تشریف لائیں۔ راجپورہ سٹیشن سے پٹیالہ صرف پندرہ میل ہے اور بہت عمدہ سڑک پختہ ہی ہے، ڈاک گاڑی جاری ہے اور آپ کے واسطے تو انشا اللہ تعالیٰ 'خاص بدوست ہو سکتا ہے۔ ڈیڑھ گھنٹہ کا راستہ ہے۔ جب آپ اس طرف کا قصد کریں تو مجھے ضرور اطلاع فرماویں تاکہ فوراً راجپورہ تک ڈاک کا خاص بدوست کر دیا جاوے۔ ہم بھی عقرب شملہ کو جانا چاہتے ہیں اور شاید کچھ دنوں وہاں ٹھہریں۔ شملہ پر آئے کیواسطے یا تو رسالت سے قبل موسم اچھا ہوا ہے یا جب اچھا ہوتا ہے کہ جب بارش کا موسم نکل جاوے۔ رسالت میں تو پہاڑ ایک عذاب ہوتا ہے۔ اور سلسلہ کتب درسیہ جو اس مدرسہ کے واسطے تحریر کیا جاوے یا کیا گیا ہو امید ہے کہ آپ سے اس بات کا لحاظ اوسمیں ضرور رکھا ہوگا جس سے 'سب شیخہ دووں فرقوں کے طالب علم مستفید ہو سکیں۔ اگر ایسا نہ ہوگا تو میری داست میں شاید لوگ کم رعت کریں گے اور وہی حرائی رہے گی جس کی اصلاح کے واسطے یہ مجلس قائم ہوئی ہے۔ والسلام علیکم وعلیٰ اذیکم - المرقوم ۱۸ جون ۱۸۷۲ء مطابق ہفتم اسازہ سمت ۱۹۲۸ مقام پٹیالہ -

سید محمد حسن

[ 9 ]

**Letter from Mr Kempson to Syed Ahmad Khan**

ALLAHABAD

30th June

DEAR SIR,

I shall be in Benares on Wednesday. If you can make it convenient to call at Mr Griffith's, I should like to see you and have some talk over your scheme for Mahomedan Education. I trouble you with this, as I stay only one day in Benares, probably

Yours sincerely  
M. KEMPSON

[ 10 ]

### Letter of Syed Ahmad Khan to Khwaja M. Yusuf and others

مخدوم و مکرم بندہ خواجہ محمد یوسف صاحب لئیف مہر کمیٹی خازن البضاعة العلوم للمسلمین سلامت - بعد سلام مسنون التماس یہ ہے کہ بجکو کمیٹی خازن البضاعة لتاسیس مدرسة العلوم للمسلمین نے ہدایت کی ہے کہ میں آپ سے یہ درخواست کروں کہ آپ بموجب دفعہ ۱۸ قواعد کاروائی کمیٹی کے بشمول محمد اسمعیل صاحب و جناب محمد عنایت اللہ صاحب لئیف مہر مجلس خازن البضاعة لتاسیس مدرسة العلوم للمسلمین کی ایک سب کمیٹی بمقام علی گڑھ چنہ کرنے مدرسة العلوم مسلمانان کے مقرر فرماوین اور جن لوگوں کو اوس کمیٹی کا مہر مقرر کرنا آپ مناسب تصور فرماوین اونکو مہر مقرر فرماکر اون کے نام گرامی واسطے اندراج روئداد و صدر کمیٹی کے ارسال فرماوین اور نیز ہر روئداد اجلاس کی بھی واسطے دفتر میں شامل رہنے کے مرحمت دوا کرے - زیادہ نیاز -

سید احمد

۳۰ جون سنہ ۱۸۷۲ء

مفصلہ ذیل ممبران کے نام خط جاری دے

خواجہ محمد یوسف صاحب علی گڑھ	مولوی محمد اسمعیل صاحب علی گڑھ
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محمد عنایت اللہ خاں صاحب بھیکم پور	مولوی زین العابدین صاحب بلندشہر
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[ 11 ]

### Letter from Syed Ahmad Khan to Khalifa Syed Mohd. Hasan

جانبہ عالی مخدوم و مکرم معظم و محترم جناب خلیفہ سید محمد حسن صاحب لئیف مہر مجلس خازن البضاعة لتاسیس مدرسة العلوم للمسلمین سلامت - بعد سلام مسنون الاسلام التماس یہ ہے کہ آج کے اجلاس میں ممبران کمیٹی موصوفہ نے بجکو ہدایت کی ہے کہ میں کمیٹی کیطرف سے نہایت شکرگذاری اور

احسانمدی آپ کی اوں عایتوں اور توجہوں کی اداکروں حو انتدا سے آح نک  
ست کمیٹی حواستگار ترقی تعلیم مسلماناں کے آپ کی حاب سے ہوتی رہی  
ہے ۔ پس امید ہے کہ آپ کمیٹی کا شکرہ مطور فرمایگے ۔

علاوہ اسکے کمیٹی کی آپ سے یہ درخواست ہے کہ بموجب دفعہ  
۱۸ قواعد کارروائی کمیٹی حارن المصاعة کے ایک سب کمیٹی بمقام دارالراست  
پشالہ واسطے چندہ کرے مدرسة العلوم مسلماناں کے مقرر فرماویں اور ح  
لوگوں کو اوس کمیٹی کا میر مقرر کرنا آپ مناسب تصور فرماویں اذکو میر مقرر  
فرماکر اوبکے نام گرامی واسطے اندراج روئداد صدر کمیٹی کے ارسال فرماویں  
اور میر روئداد ہر احلاس کی ہی واسطے دفتر میں شامل رہے کیے مرحمت  
ہوا کرے ۔

کمیٹی کو اسماء کا یقین ہے کہ آپ کا خود لا تحریک صدر کمیٹی  
سب کمیٹی مقرر کرے کا ارادہ تھا لیکن چونکہ صدر کمیٹی کہ بھی آپ سے  
درخواست کریں مناسب تھی اسلئے یہ درخواست کیگئی ۔ زیادہ جر بیارمدی  
اور کیا عرص کیا حاوے ۔ فقط ۔

۳۰ حوں سہ ۱۸۷۲ء

سید احمد

[ 12 ]

**Letter from Syed Ahmad Khan to C. W Muir**

BENARES

*The 1st July, 1872*

MY DEAR SIR,

I have the pleasure to inform you that your letter dated the 25th June, received in answer to my letter of the 14th of the same month, was read at a meeting of the M. A O C F Comtee held yesterday

I have been desired by the Comtee to assure H. H. the Lieutt Govr that they are deeply sensible of and highly appreciate the interest H. Honor shows in the welfare of



the Muhamadans by contributing to the prize Fund alluded to in your letter under reply, and have been directed to convey to him their warmest thanks for the same.'

The Comee. trust that His Honor is aware that their chief aim is to lead the Muhamadans to the study of European Literature and Science. They have 'sanguine hopes that the movement will lead to results which will be highly gratifying to His Honor.

The Comee. further admits the just and candid remarks expressed by H. H. with reference to a religious Institution, but at the same time hold that a clear distinction has been made in their project between religious instruction and prosecution of secular learning, especially of European Literature and Science, and believe that the Govt. and European gentlemen have ample room and opportunity to assist in the second branch of the education to be afforded in the projected College.

The Comee. expect little help from the Europeans except from a few gentlemen of liberal mind and generous disposition. Notwithstanding this, the great object of the Comee. being to promote, as far as possible, union and sympathy between the Europeans and the Muhamadans, it was deemed proper to seek help and sympathy from the former, and it is hoped H. Honor will value and appreciate this laudable and important object of the Comee.

The Comee. desires to enter the name of His Highness in the Subscription List in the following words, and to publish it on some suitable occasion, but they deem it proper first to obtain His Honor's permission to do so.

I should therefore feel greatly obliged by your informing me of His Honor's wishes in the matter.

I am

Yours faithfully,  
SYED AHMED

*Secy.*

*M. A. O. C. F. Commee.*

*N. B*—The Honorable Sir W Muir, G C S I, for the prosecution of secular learning, and especially of European Literature and Science, when the Curriculum of the College studies shall have been determined."

Lt C W MUIR,

*Private Secy to H H the Lieut Govr*

*N W P. Nynetal*

[ 13 ]

### Letter from W Connor to Syed Ahmad Khan

ALIGARH

8th July 1872

MY DEAR SIR,

I have much pleasure to acknowledge the receipt of your printed paper about the Mahomedan Anglo-Oriental College at Benares which it is proposed to establish

From my own experience and long residence here I have witnessed that learning amongst Mahomedans is at a low ebb indeed, in justice I must confess that you are the only Gentleman amongst the numbers I have ever seen, zealous towards the spread of Education and Science and it would be a great blessing to the country if others would as much as half even do the same Life is short and eternity afterwards You are doing your best to make good of the time by having a College opened for your Countrymen for the study of Literature combined with Science

It would be better that a portion of the school hours be devoted to learning trades of all sorts which is the surest way of support. People of the Country are averse to this sort of work; but I do not see any harm in a man's learning any sort of work to obtain proficiency in it

I have per chance read your pamphlet "Review on Doctor Hunter's Indian Mussalmans", it is indeed very well explained in clear style

I have been at residence in Allygurh nearly 50 years and I recollect Moulvee Ishmael and Moulvee Hae with Syud Ahmud having passed Coel on their way to Lucknow via Furruckabad. Their preaching was to the Islam is to join their doctrine for the Conversion of Sikhs. They did not preach any Jihad at all, nor was such a thing as Jihad known in those times. They did not touch any subject having tendency towards the Christians.

I wish you success in your undertaking of the College for the Mahomedans and I have every hope that the well-to-do Native Gentlemen and Talooqdars will equally share with you in the attainment of the desired object by their voluntary assistance.

With my most fervent wishes for the continuance of your good health and long life,

Believe me ever  
My Dear Sir,  
Yours very sincerely,  
W. CONNOR  
Hony. Magistrate  
Allygurh

To  
MOULVEE SYUD AHMUD KHAN BAHADOOR

*C.S.I. etc. etc.*

*Benares*

[ 14 ]

### Letter from Fariduddin Ahmad to Syed Ahmad Khan

سید صاحب عالی مقام موبد الاسلام مخدوم مطاع مکرم واجب الاتباع والاشان

سید احمد خان صاحب بہادر سی - ایس - آئی

بعد تبلیغ ہدیہ سلام مستون سید الانام دعای موفورہ لقاء فرحت انتہای مخاطب  
صاحب فضل و احتشام عالی خاطر عنایت ذخائر ہو کہ آپ کا نامہ عنایت مرقومہ  
۹ جولائی سنہ ۱۸۷۲ء نے شرف وصول فرمایا۔ شکر گزار یاد آوری کا کیا۔ بروز

تقرر و آعار مجلس اشاعت تعلیم مسلمانان میں ہے آپ سے رباۃ غرض کیا تھا کہ ایک معافی لاجراحی دواۃی حو ہر طرح سے ہمیشہ کے واسطے حضور سے فرماں روایاں سلطنت کے معاف ہو چکی ہے اور اس میں میرا نصف حصہ ہے اور نکاسی اوسکی ٹھیک ٹھیک ۱۴۹ روپیہ سالانہ ہے اوس میں سے ۹ روپیہ دوست حال میں محضول محض المقام لگ گیا ہے ۔ بعد مہائی اوسکے ۱۴۰ بچتے ہیں۔ محملہ اوسکے نصف اوس کا کہ ۷۰ روپیہ ہوتا ہے متصور میرے حصہ خاص کے ہے۔ بلحاظ حساب سود بوٹ سرکاری کے قیمت اوسکی ۱۵۴ روپیہ ہوتے ہیں اور بلحاظ برج مروجہ مامافل عدر کے حو معمول بلکہ ارراں سمجھا جاتا تھا قیمت اوسکی بحساب ست گوہ یعنی پانچ روپیہ و صدی ۱۱۰۰ روپیہ ہوتے ہیں اور میں بے اوسکو ۱۵۰۰ روپیہ کو مول لیا ہے۔ حسب شرائط دستور العمل مدرسه پیشکش کروگا۔ اب ہی میں اوسی اپنے ارادہ پر ہوں۔ یہ پیشکش محقر مطور فرمائے اور محملہ تین قیمتوں متذکرہ بالا کے حو قیمت مناسب جائے اوسکی قرار دیجئے۔ بقیہ صف معافی مذکور کا بھی میرے قصہ میں ہے مگر وہ مطور بیع الوفا کے ہے۔ دور حقیقت کامل اوس میں نہیں ہوئی۔ رقم نکاسی کے وصول میں درہ دقت نہیں ہوتی۔ بوٹ سرکاری سے اوس میں آسانی کم نہیں ہے اور میری خاص آرزو یہ ہے کہ حو روپیہ میرا اس مدرسه کے کام میں لگے اوس کا فائدہ ایسے طور سے ہو کہ حو بموجب اون مسائل کے کہ حو میرے بردیک بالکل صحیح ہیں و مطابق شریعت محمدیہ کے ہیں، جائز ہو۔ میری اب تک یہی رائے ہے کہ شریعت محمدیہ بے سود کو بالکل باحائر کر دیا ہے، حواء وہ مسلم سے ہو یا غیر مسلم سے، دارالاسلام میں ہو یا دارالحرب میں۔ مجھ کو امید ہے کہ آپ میری اس آرزو کو بلا پامندی اپنی رائے کے مطور فرماویں گے۔ اسے خدا سے پاک کارسار جان، برآردہ حاجت عالمیان، جیسا تو بے سد احمد جان صاحب کے دل میں حوش و ہمت مستقل ہوا حواۃ اسلام کا عطا فرمایا ہے ویسا ہی ان کی رائے اور اعمال کو ایسا بیک کردے کہ حو میری رائے کے مطابق ہوں اور تیرے سدے مسلمان اوس کو پسند کریں۔ فقط

### Letter from Syed Abdul Fattah to Syed Ahmad Khan

جناب عالیشان رفیع المکان قدردان مخلصان حضرت سید احمد خان صاحب بہادر،  
بعد از سلام سنت الاسلام معروض اینکه یک نسخہ رپورٹ کیامتی خواستگار  
ترقی تعلیم مسلمانان با نسخہ فیض عام مرقومہ نیاز مند معہ رقیمہ فرحت شمیمہ رسید  
لغایت نمون و مشکور گردید۔ اگر رسائل انعام یافتہ چاپ شدہ باشند نیز یک  
نسخہ از آنها مرحمت شود۔ دیگر دہ نسخہ مولفہٴ این ہیچمدان قبل ازین مرسول  
خدمت عالی نمودہ بود بملاحظہ گذشتہ باشند واکنون در ساختن و تالیف نمودن  
«سیریز آف اڈیوکیشن» در زبان فارسی جہت مدرسہای این طرف مشغول  
شدہ است و یک فہرست مولفات بندہ معہ قیمت آن بخدمت میرسد  
و یک فہرست کتب مطبوعی اینجا براہ پوست بک مرسول است از رسیدش  
سرافراز فرمایند۔ اسامی اعزہ اسلامیہ این شہر معہ تشریح بحسب اشارت آنجناب  
مرقوم میگردد۔

- (۱) ناو خدا محمد علی روگھے متولی مدرسہ محمدیہ متعلق مسجد جامع بمبئی
- کہ جدایشان یک لک روپیہ جہت بنائے مدرسہ محمدیہ وقف کردہ اند
- (۲) منشی احمد صاحب مقبہ محلہ جدید شریعت پناہ کہ والد ایشان املاک
- بست ہزار روپیہ جہت مدرسہ وقف کردہ اند (۳) قاضی عبداللطیف صاحب
- (۴) مولوی عبدالقادر صاحب جیتکر (۵) محمد حسین آفندی ایلچی سلطان روم
- (۶) آقا میرزا ایلچی شاہ ایران (۷) حاجی اسماعیل حبیب تاجر (۸) جعفر
- سلیمان جونیر (۹) قمرالدین صاحب وکیل ہائی کورٹ (۱۰) شیخ علاء الدین
- جیتکر (۱۱) منشی غلام محمد صاحب (۱۲) حکیم باقر علی (۱۳) مولوی ہدایت اللہ
- صاحب (۱۴) حاجی عبدالحمید صاحب خطیب مسجد جامع (۱۵) حاجی
- اسماعیل ذکریا نورانی (۱۶) رحمت اللہ محمد سیانی وکیل ہائی کورٹ
- (۱۷) منشی میرزا علی اکبر صاحب (۱۸) حاجی زین العابدین تاجر
- (۱۹) مولوی محمد علی حافظ مدرس و مشاور اوقاف مسجد جامع (۲۰) غلام محی الدین

مترجم عربی و فارسی هائی کوورث (۲۱) قاصی محمد حسن مرگهے مختار اوقاف مسجد جامع (۲۲) مولوی نظام الدین مدرس مدرسه کرم سینہ میمن - الہرح اگر اس بردگان متوحہ امور تعلیم شوند بسیار رواہیت جواہدشد - درس باب باناوحدا صاحب گفتگو نمودم - فرمودند کہ از اوقاف مسجد جامع کہ سی و چار ہزار روپیہ کرانہ املاک سالانہ دارد و یک ٹلٹ آن خرچ می شود و باقی جمع می شود و ہدی یک سال دیگر املاک خریدہ صم اوقاف ہودہ سال سال اورو می شود - اگر علمائہ مسئلہ فتوا بدهند کہ آمدنی چنین اوقاف بہ خرچ تعلیم مسلمین جائز است اللہ اسحا در مدرسه عظیم احداث می شود - پس عرصہ ایکہ چنین مسئلہ فقیہہ روایات کتب حنفیہ و شافعیہ مرقوم و مرسول شود ایشان را سہایم و تحریک این امر حیر کردہ آمد - دیگر سابق ارس از تالیفات فقہر چندین کتب بدرانہ طریق بحضور مرسول ہودہ شد و یک فہرست مطوعی کتب ایحا معہ قیمت علحدہ امروز ارسال داشتہ کہ عربی و فارسی و ہندی در علوم متعدد دران داخل و بردوکان قاصی ابراہیم صاحب کہ از مشاہیر بلندہ اند ، موحودہ اراشان بیر سلسلہ رسل رسائل جاری فرماید و ہر کتاب کہ منظور باشد بطلسد - اسامی کتب ہدی از مولعات اس ہیچہندان -

(۱) حرۃ العلوم دو جلد مع ترجمہ ہدی (۲) اشرف اللغات کہ الفاظ ہدی و فارسی و عربی و انگریزی دارد (۳) تعلیم اللسان فی لغات انگلستان در صرف و نحو انگریزی (۴) کلید دانش فارسی مع ترجمہ ہدی (۵) ریڈنگ بک اول و دویم و سویم و چہارم در ہندوستانی مروحہ (۶) اشرف الفوائید ہندوستانی (۷) خلاصہ علم جغرافیہ (۸) اشرف الانشا در علم معانی (۹) اشرف الفقہائین فارسی صرف و نحو - اس ہمہ کتب بملاحظہ جناب سابق ارس فرستادہ ام و ہدی عبارات اردو می باشد بہ آنکہ مصطلح ناگری کہ دران بلاد رواج دارد عرصہ در مدرسہ ہائے سرکاری ہمیں کسانہا رواج دارد و بیر تعلیم نامہ و جامع الحکایات وغیرہ بیر داخل اند - بعد ارس کتب مقررہ آجہاب انچہ معین فرماید در ہدی و فارسی و عربی مروحہ خواہیم ہودہ - فقط آمدہ ہدہ را ہم یکے از عمراں آن کیامتی و حیرخواہی مسلمین تصور فرمودہ

از نامه و پیلم و کار و خدمات یاد و شاد می فرموده باشند - ظل عالی مدام باد  
 برب العباد - مورخه ۹ جمادی الاول ۱۲۸۹ هـ تحریر من مقام بمبئی به مطابق  
 ۱۵ جولائی ۱۸۷۲ ع

سید عبدالفتاح عفی عنه

اگر مطلوب و منظور باشد ازین کتب یک یک نسخه بخیرید تا قیمت  
 آن در چنده محسوب فرمایند عین عنایت خواهد بود - بخدمت مولوی اشرف علی  
 صاحب و دیگر حضرات کیامتی و حضار مجلس اسلام اشتیاق التیام باد - فقط

## [ 16 ]

### Letter from Syed Ahmad Khan to the Resident of Hyderabad

*The Muhammadan Anglo Oriental College Fund Comee.*

FROM

THE SECY. TO THE M.A.O.C.

FUND COMEE;

*Benares.*

TO

THE RESIDENT OF HYDERABAD

*Deccan.*

SIR,

As desired by the above Comee. I have the honour to inform you that subscriptions are being invited and collected for the establishment of a Muhammadan College in the N. W. P. for the special education of the Muhammadans, and that intimations of this project of the Comee. have been duly given to the Government. The Comee. has been given to understand by the Govt. N. W. P. in its Letter No. . . . . dated . . . . . addressed to the Secy. that when the College shall have been established Govt. would assist the Comee. under the grant-in-aid Rules.

You will find in the enclosed List of subscriptions the name of the Honble Sir W. Muir G.C.S.I., the Lieut. Govr, N. W. P., as one of the subscribers

Desirous of obtaining some help in this noble object from His Highness the Nawab Nizam of Hyedrabad, the Comee. tenders the accompanying application to His Highness, in the hope that the prayer will meet with his favourable consideration

As the territory of Hyderabad is under a Foreign rule, it was deemed proper to submit the petition to you in an open cover, so that you may read the papers and then forward them to His Highness through proper channel.

In conclusion, the Comee begs leave to express a hope that you will be good enough to obtain an early answer from His Highness and will thereby highly oblige the Comee

I have the honour to be,

Sir,

Your most obedient Servant,

SYED AHMED

*Secy M.A O.C.F Comee*

The 20 July  
1872

[ 17 ]

# **Letter from Syed Ahmad Khan to the Muhammadan Chiefs of the Native States of India,**

FROM

THE SECY TO THE M.A O C.F. COMEE,  
*Benares*

TO

THE MOHAMMADAN CHIEFS OF THE NATIVE STATES  
OF INDIA

May it please your Highness,

The deplorable state of ignorance into which the masses of the Muhammadan Community in India had, of late, fallen having attracted the attention of some of the enlightened



Muhammadan gentlemen of the country a Committee was formed, about a year ago, to consider upon the best means to diffuse useful knowledge amongst the masses, and to direct their attention towards their own amelioration so that they may be enabled to keep pace with the rising age.

The said Committee, after full consideration, and after a long debate carried out through several meetings, have now resolved to establish a College in the N. W. P. for the special education of the Muhammadans in secular as well as spiritual learning, and also in English Literature after the model of the system followed in the English Universities at Oxford and Cambridge.

The lowest sum of money required for the establishment of the proposed college is estimated at Rs. 10,00,000 so that the ordinary expenses of the College may be defrayed out of the profits accruing from the sum which shall be invested for the purpose.

With a view to raise the above sum, it has been determined to invite subscriptions from the Muhammadans and from our Rulers, which has already been commenced, and contributions are daily coming in from the people of all classes, viz., from the rich and the poor alike, according to their respective means and resources.

A separate Committee has been inaugurated to keep the sums thus raised under their care and custody, and to obtain property for the benefit of the College. A copy of the Rules framed for the management of this Committee is enclosed for your Highness's perusal.

Looking upon your Highness as one of the noble chiefs of the Muhammadans, an appeal is hereby most respectfully made to your Highness's generosity to help the Committee in furtherance of their object for which they will be highly obliged to your Highness.

In complying with the request your Highness will not

only sympathise with the Muhammadans, your co-religionists, but will also do an act of pure piety and virtue.

A list of subscriptions, as it stands, is submitted herewith for our Highness's inspection.

I have the honour to be,

Your Highness's most obedient servant,

The 20th July  
1872

SYED AHMED  
Secy M A O C F. Commee,

### [ 18 ]

#### Letter from Syed Ahmad Khan to Moulvi Fariduddin Ahmad

مخدومی - یارمند دیر، شما ام گو رشتی اعمال ما نظر القات شمارا ار من در نور دیده باشد -

گویدم که لایق نظر القات شما بیستم، چه سراوار گوشه چشم هم بیست  
عظ کردم و عظم گفتم که مستحق کرامت گناهکارانست - بفرین شما گاهے مارا  
ملل می سارد، چه باور میدارم که همه ار حب ایمانی است و همه دل سوری  
نظر دیداری - خوشا حال کسیکه مارا سبب - ن معوص دارد، و خوشا حال کسیکه  
کسے را وجه دس محبوب دارد - اگر حیالم صحیح است و ماحرا همیں، چرا در  
امر متفق علیه ار شما توقع اعانت و شرکت ندارم - بر وقت خوردن همه  
سراگشتا برادر می شود - چرا ما و شما در کار خیر متفق علیه یکدل بخواهم شد -  
براع میراثے در میان می دارم مال یکدننگری به در دیده ام و ب بر دمه  
خودها نداریم - همیں نامه سیاهے من احباب را رجا دیده است - صرکید با  
خداوند دران چه می نماید - مگر بانی و بکار خیر متفق علیه باما یک حان  
و یک تن شوید - نامه مدرسه اسلامیہ کار من بیست - مارا امید هم بیست که  
در زندگی خود آرا بخواهم دید - پس در حقیقت آن کار حمله مسلمانان است و امر  
فلاح حمله برادران - پس اگر ارین کار سبب رشتی اعمال من برکار ناشی، صد  
هرار انوس است که به جهت یک تن بپاک همه برادران و هم کیشان را گذاشتی -

این چند حرف درد آمیز بدین امید بجانب نوشته‌ام که آنجناب هم بر روسیاهی من نظر نه انداخته بجهت برادران خوش رو و خوش خوی خود بغرض تائید مدرسه خالصاً لله یک ماه تنخواه خود بذریعه هندوی درشنی مرحست فرمایند و اجر آن بر خدا بگذارند - دیگر میخواهم که بسعی بصدر انجمن جناب در اله آباد محله بس سترگ از برادران اسلامی جمع شود و دران مجلس چند کلمات بخدمت عرض خواهم کرد - همه آن را بشنوند - همین قدر غناست و دیگر هیچ - پس اگر درخواست ثانی منظور خواهد شد متعاقب دیگر امور متعلقه بغرض خواهم رسانید - اگرچه یقین کلی دارم که هر دو باجابت خواهند رسید -

و السلام علی سنت الاسلام

نامه سیاه نیازمند شما

سید احمد

از بنارس ۲۴ جولائی سنه ۱۲۷۲ء

[ 19 ]

**Letter from Alaoodeen Khan of Looharoo  
to Syed Ahmad Khan**

*Looharoo*

*July 27th, 1872*

To

**MOLVEE SYEED AHMUD KHAN BAHADUR, C.S.I.**

*Benares*

SIR,

I have much pleasure to acknowledge the receipt of your kind letter under date the 20th July 1872, and I have been very glad to learn that you have determined to encourage the establishment of an Anglo-Oriental College in the N. W. Provinces for the Especial education of the Moha-

medans in secular as well as spiritual learning, as it will greatly facilitate the diffusion of useful knowledge among such of our co-religionists who cannot afford a liberal education to their children simply by their own means

However, as regards my subscribing towards the support of this Charitable Institution, I am sorry not to be at present in a position to have the pleasure of doing so

I hardly need tell you that the revenue of this petty State is very limited and the greater part of it is to be distributed among the members of my late respected father—only one of whom, viz, my uncle Nawab Zeaooddeen Khan gets annually Rs 18,000. To speak the truth, I am no more than a Tahsildar, authorised to collect the money and distribute it. Even my uncle is more like a Chief than I am, and is in better and easier circumstances.

However, if my uncle, whom, notwithstanding his successive efforts to insure me, I still regard as my father, should agree to contribute to this fund, I will likewise be happy to help as far as my resources would admit

You had better, therefore, address to him also on the subject, and I would gladly join him in this act of benevolence. Any sum that he might please to subscribe, I will add to it an amount equal to a quarter or half of it which is just according to the proportion which my personal income bears to his

I am,

Sir,

Yours most obediently,

M. ALAODDEEN KHAN

*of Louharoo*

[ 20 ]

**Letter from Salar Jung to Syed Ahmad Khan**

HYDERABAD DECCAN

27th July 1872

To

SYED AHMED KHAN BAHADOOR, C.S.I

*Secy. M.A.O. College Fund Committee**Benaras*

DEAR SIR

Your letter to the address of His Highness the Nizam has been duly received, but as His Highness is very young, matters of this nature are not placed before him. I replied to your application myself yesterday.

Yours faithfully,

SALAR JUNG

[ 21 ]

**Letter from Siva Prasad to Syed Ahmad Khan**

To

MOULVI SAYYID AHMAD KHAN BAHADUR, C.S.I.

*Secretary to the M A O. C. F. C.**Benaras*

DEAR SIR,

I beg to add a thousand Rupees to the ten thousand of the Viceroy under the same conditions mentioned in the letter of the Private Secretary to His Excellency, dated 19th inst. published by you in the "Pioneer" if the College is located at Allahabad,

I remain,

Dear Sir,

Your very sincerely,

SIVAPRASAD

Benares

The 29th July/72

### Letter from Syed Mohd Hasan to Syed Ahmad Khan

۲۹ جولائی سنہ ۱۸۷۲ء شملہ

حاج محمدوم و مطاع بارمداہ مولانا سید احمد خان صاحب بہادر

سی - ایس - آئی رید محمدہم

تسلیم و بیار کے بعد گذارش ہے کہ ہواشنامہ عالی رقمردہ ۱۹ جولائی حس کے لقاہہ پر ۲۳ ناہمدگردح ہے ورود ہوکر اعث اعرار حاکسار ہوا - حضور ویسرائے بہادر دام اقدالہ کی یہ عمدہ امداد مجلس اسلامی کے واسطے باعث کمال بقویت ہے اور یہ ایک عمدہ نمونہ ویسرائے مدوح کی ویاضی اور بیکدلی کا ہے حس کا تمام ہدوستانیوں مخصوص مسلمانوں کو شکرگزار ہونا چاہئے۔ میں بے بہ تمہید مناسب اس کو معہ نقل اوس چٹھی کے جو گورنمنٹ معری و شمالی بے صاحب ڈائرکٹر پبلک اسٹرکشن کے نام لکھی ہے اور حس کی نقل صاحب موصوف بے آپ کے پاس بھیجی ہے ہدیسالاحلاق سے نقل کرواکر پٹالہ احار میں چھپے کو بھیج دی ہے - خدا کرے ہمارے ہم قوم اور یر عیسائی حکام پنجاب بھی اس امر حیر میں شریک ہوں - میں بے ایک التماس اپنی طرف سے پٹالہ احار میں اس عرص سے مشتر کرایا ہے تاکہ لوگ مجلس ماتحت کے عمری اختیار کرس - تیں ہمر چھپ چکے ہیں، ایک ہمر اور باقی ہے۔ آج کچھ درخواستیں آئی ہیں۔ خدا سے امید ہے کہ بہت لوگ شریک ہوجاویں گے اور حب احلاس ہوگا تو روداد اوسکی حسب صابطہ آپ کی خدمت میں بھیج دی جاوے گی - میرے چھوٹے بھائی حلیعہ سید محمد حسین صاحب میرمشی سرکار بے سات سو روپہ مجلس کو بندر کیا ہے اور سو روپہ ماہوار بطور قسط ہمری معرفت آپ کی خدمت میں پہونچتا رہے گا انشاء اللہ تعالیٰ۔ مدرسہ کے واسطے میرے ردیک تیں حکمہ مناسب ہیں الہآباد، اگرہ علی گڑھ - لیکن الہآباد بہت گرم ہے اور آب و ہوا بھی اچھی نہیں گو مسلمان لوگ بہت رہتے ہیں اس واسطے میں علی گڑھ کو پسند کرتا ہوں - یہ شہر

خوش ہوا اور ریل کے راستہ پر واقع ہے۔ ایک بڑی نامور سوسائٹی بھی وہاں موجود ہے اور گو ملک پنجاب سے علیحدہ ہے مگر زیادہ علیحدگی نہیں ہے۔ دہلی گو مشہور جگہ ہے اور اکثر علم دوست لوگ وہاں رہتے ہیں مگر بہ نسبت علی گڑھ کے ایک کنارہ پر ہے۔ فقط ماہ بماء چنندہ کی فہرست اگر تہذیب الاخلاق میں اور علی گڑھ انسٹیٹیوٹ گزٹ میں چھپتی رہے تو مفید معلوم ہوتا ہے۔ ان سے پٹیلہ اخبار میں نقل ہوسکتی ہے۔ پٹیلہ اخبار ریاست کا اخبار نہیں ہے عام اردو اخبار ہے لیکن میری دانست میں پورا نہیں ہے۔ ہم ان دنوں جناب لارڈ نارتھ بروک اور نواب لفٹنٹ گورنر بہادر پنجاب وغیرہ حکام انگریزی کی ملاقات کے واسطے یہاں وارد ہیں۔ حضور و سرائے بہادر کے لئے ایک درباری ملاقات ہو چکی ہے۔ کل شاید بار دیگر ملاقات ہووے۔ اب وہوا بالفعل کچھ بری نہیں ہے۔ بارش بھی زیادہ نہیں ہوتی اور سب طرح فضل خدا شامل حال ہے۔ والسلام۔ آپ کے دوست ماسٹر راجندر صاحب جو اس وقت میرے پاس تشریف رکھتے ہیں بہت بہت سلام کہتے ہیں۔

آپ کا خادم احقر

سید محمد حسن

[ 23 ]

### Letter from Ghulam Muhammad to Syed Ahmad Khan

جناب فیض مآب حضرت مولوی صاحب قبلہ مدظلہ

بعد سلام سنت الاسلام و آرزوے قدم بوسی گذارش یہ ہے کہ اس نیاز مند اور جناب منشی نول کشور صاحب نے آپ کے مضامین تہذیب الاخلاق کو معائنہ کیا۔ سبحان اللہ ایسے خیالات پاکیزہ اور لطیف ہیں کہ اسکی تعریف نہیں ہوسکتی۔ خدا نے فصاحت اور شیرینی گفتار حضرت پر ختم کی ہے۔ چنانچہ وہ کل مضمون درج اودہ اخبار کیا گیا اور ایک تمہید مناسب بھی چھاپی گئی اور منشی صاحب مدوح نے فرمایا ہے کہ ہمیشہ اس نیک کام

اور ملکی ہمدردی میں اودھ احبار حتی الامکان موئد رہے گا اور شورش انگیز خیالات عام حو مختلف احباروں کے ذریعہ سے شائع ہوں گے انشاء اللہ اوسکی بھی اصلاح کرے گا۔ میں نہایت اسوس اور عذر کرتا ہوں کہ بعض ہی نہیں بلکہ اکثر حضرات آپ کے بالکل خلاف رائیں لکھ کر پہنچاتے ہیں۔ پس وہ اول تو بہت کم چھاپیں جاتی ہیں اور حو چھاپیں جاتی ہیں اوسکی تردد میں کبھی یہ کہہ ہی رائے دیدی جاتی ہے اور بہت سے مصامیں واپس کئے جاتے ہیں۔ اکثر ردی کئے جاتے ہیں۔ انشاء اللہ آئندہ زیادہ تر ایسے امور کا لحاظ رہے گا۔

حضور کا ہوا رشامہ قبل آئے تہذیب الاحلاق کے صادر ہوا تھا اوسکی ہی تعمیل کی گئی مگر اس قدر ناسف رہا کہ بوجہ صق فرصت کے کوئی ارتکل سیٹ نہیں لکھا گیا حو آئندہ بشرط فرصت تحریر ہوگا (انشاء اللہ)۔ امید کہ کبھی والا ماحات فیض کرامت سے نادرمانے رہنے۔ زیادہ آداب۔

مکرر۔ تہذیب الاحلاق میں حو اس بیارمند کیے ناچر مصموں وغیرہ کا شکریہ فرمایا ہے اس کا ہرار ہرار سپاس ادا کرنا ہوں۔ اللہ تعالیٰ آپ کو سلامت واکرامت رکھے۔

رومہ بیار

علام محمد اڈیٹر اودھ احبار

[ 24 ]

**Letter from Syed Ahmad Khan to Baboo Siva Prasad**

5 August 1872

To

BABOO SIVA PRASAD, c s. l.,  
Insptr. D P I., 3rd Circle,  
Benares

SIR,

Your letter dated the 29th July 1872, offering to contribute Rs 1,000/- towards the M.A O.C. Fund, under the



same conditions as mentioned in the letter of the Private Secretary to H. E. the Viceroy dated the 19th July 1872, and also under the condition that the College be located at Allahabad, having been read at the Meeting of the Comee.. held on the 31st July/72, I have been desired to convey to you the warmest and most sincere thanks of the Comee. for your kind sympathies with the Muhammadans, feelings worthy of a true patriot; and to inform you that your last condition with regard to the locality of the College being opposed to Rule 33 of the Bye Laws, the Comee. cannot enter your name and your liberal and handsome donation in their List of subscriptions and donations.

Should you be pleased to withdraw that condition, the Comee. will gratefully accept your kind donation,

I have the honour to be Sir,  
Your most obedient servant,

SYED AHMED  
*Secy. M.A.O.C.F. Comee.*  
*Benares*

[ 25 ]

**Letter from Syed Ahmad Khan to Sir Salar Jung  
Bahadur**

*The Muhammadan Anglo Oriental College Fund Comee.*

FROM

SYED AHMED KHAN Br., G.S.I.  
*Secy., M.A.O.C.F. Comee.*  
*Benares*

TO

H. H. MUKHTARU-UL-MULK  
SIR SALAR JANG BAHADUR K.C.S.I.,  
*Prime Minister,*  
*Hyderabad Deccan*

May it please your Highness,

I have the honour to submit that your Highness's

letter, dated the 26th July 1872, having been read at the Meeting of the Committee held on the 31st July 1872, I have been desired to convey to your Highness the warmest and most sincere thanks of the Comee for your most liberal contribution of Rs 4,000/- towards the proposed M A O G Fund, and for your Highness's kind and suggestive letter, and also to inform your Highness that it is the chief aim and earnest endeavour of the Comee to bring up scholars in their College to the same standard of learning as is attained by the students of the English Universities of Oxford and Cambridge, the only distinction being that instead of the Christian faith taught in the English Universities, the Muhammadan faith would be here taught

The Comee. were highly pleased to learn of your Highness's intention to send some Nobles from Hyderabad to be educated in the new College when established, and they warmly thank your Highness for this encouragement

Should your Highness be good enough to send an early remittance of Rs. 2,000/- as stated in the letter without the least inconvenience, the same shall be invested together with other sums already collected, in the purchase of some property for the benefit of the College

I have the honour to be  
Your Highness's most obedient servant,

SYED AHMED

*Secy., M.A O.C F. Comee*

Benares

The 5th August 72

[ 26 ]

**Letter from Syed Ahmad Khan to Capt. Evelyn Baring***The Muhammadan Anglo-Oriental College Fund Comee.*

FROM

SYED AHMED KHAN BR., C.S.I.

*Secy., M.A.O.C.F. Comee.**Benares.*

TO

CAPTAIN EVELYN BARING,

*Priv. Secy., to H.E. the Viceroy and Govr. Genl. of India,**Simla*

SIR,

I have the honour to inform you that your letter dated the 19<sup>th</sup> July 1872, communicating to me the sentiments of H. E. the Viceroy with regard to the proposed Muhammadan College, and also His Excellency's desire to confer a donation of Rs. 10,000 for the said College under certain conditions, having been read at the Meeting of the Comee. held on the 31 July 1872, I have been desired to request you to convey to His Excellency, the heart-felt thanks of the Comee. for his kind feelings towards, and for the deep interest he shows in the subject of Muhammadan Education, as evinced by His Excellency's most liberal donation; and also to submit for His Excellency's information that not only the Comee., but the whole Muhammadan Community of India, now entrusted to his care and protection by Her Most Gracious Majesty the Queen of England & the Empress of Hindustan, are deeply indebted to His Excellency for his munificence towards them, and that when the proposed College be established, their future posterity will find in it a standing monument of His Excellency's unparalleled generosity.

I have the honour to be,

Sir,

Your most Obdt. Servant,

Sd./SYED AHMED

*Secy. M.A.O.C.F. Comee.*

Benares

The 5 Augt. 1872

[ 27 ]

**Letter from Syed Ahmad Khan to the Secretary, Public  
Debt Office, Calcutta**

*Benares*

*The 8th Augt., 1872*

To

THE SECRETARY,  
*Public Debt Office,*  
*Calcutta*

SIR,

I wish to purchase some Govt. Promissory Notes for the benefit of the Muhammadan Anglo-Oriental College to be established in the N W P

This is therefore to request you to let me know whether the Notes should be purchased on behalf of and in the name of the College Comtee or in that of the Secy of the Comtee. who would draw the interest thereof and would also sell them on behalf of the Comtee. if necessary.

Please, also let me know that if the Notes be purchased in the name of the Secy. for the time, and if the Secy be hereafter changed, will there be any inconvenience to the then Secy to draw the interest of the Notes or to sell them if, necessary.

With apologies for the trouble,

I remain,  
Yours most truly,  
Sd - Syed Ahmed  
*Secy*

*M O O C F Comtee*

P.S.—A copy of the Bye-laws of the Comtee. is herewith enclosed for your perusal from which you will see that the Secy is fully empowered to act on behalf of the Comtee.

[ 28 ]

### Letter from Mohd Azeem Hasan to Syed Ahmad Khan

دارالعلوم مطبع پنجابی لاہور۔ دفتر اخبار عربی النفع العظیم لاهل هذا الاقليم  
مورخہ ۸ ماہ اگست ۱۸۷۲ء نمبر ۵۶۲

عظوفت و رافت نشان مروت و فتوت بنیان صاحب فضل و کمال جناب مولوی  
سید احمد خاں صاحب بہادر سی۔ ایس۔ آئی دامت الطافکم

پس از گذارش تسلیم و نیاز و اشتیاق حصول ملازمت واضح رائے مبارک ہو۔  
جیسے جناب نے از راہ کرم کمیٹی صدر ترقی تعلیم مسلمانان کی رپورٹ مطبوعہ  
عنایت فرمائی تھی بندہ کو کوئی عریضہ خدمت میں بھیجنے کی مہلت نہیں ملی۔  
اب ایک امر ضروری میں تکلیف دیتا ہوں۔ مدرسہ العلوم مسلمانان کے چندہ کے  
لیے پنجاب میں سوائے پٹیاہ کے اب تک کچھ گفتگو سننے میں نہیں آتی۔ پس اگر  
مناسب ہو تو یہ نیازمند اس طرف سعی کرے اور یہ اس طرح ہوسکتا ہے  
کہ جو خطوط یا اشتہارات منجانب جناب بہ طلب چندہ اجرا پائے ہیں وہ بندہ  
کو بھیج دئے جاویں۔ انہیں ہم ردیف اپنے عریض کے جملہ مسلمانان پنجاب میں  
تقسیم کر دیا جاوے اور اگر رغبت پائی جاوے تو کسی خاص جلسہ میں اس  
امر کی تحریک کی جاوے۔ مگر پیشتر اسکے میں اپنے خطوں پر آپ کی  
تحریرات کی تقسیم پر دیکھوں گا کہ کس قدر یہاں کے لوگ اس طرف توجہ  
کرتے ہیں۔ بعد ازاں باشرکاء چند احباب جلسہ قرار دیکر گفتگو بڑھائی جاویگی۔  
اب بھی مجھ کو یقین ہے کہ بہت لوگ اس سعی میں میرے ساتھ شریک ہوں۔  
جو صرف اس میں آویگا اور خط و کتابت وغیرہ میں خرچ پڑے گا میرے ذمہ رہا۔  
پس یقین ہے کہ جناب اس کا جواب تحریر فرما کر ممتاز فرماویں۔ زیادہ والسلام

راقم آثم

بندہ محمد عظیم عفی عنہ مالک مطبع

پنجابی لاہور

ایکے ہفتہ کے پنجابی اخبار میں ایک مضمون چندہ کی ترغیب میں اور مقام  
مدرسہ مذکور کی بابت تحریر ہوگا۔ ایک اخبار نیا بر ملاحظہ سامی روانہ ہوگا۔  
ملاحظہ فرمائیے گا۔ فقط

### Letter from Mohd Azeem to Syed Ahmad Khan

دارالعلوم مطبع پنجابی لاہور - دفتر احمار عربی الفع العظیم لاهل ہذا الاقلیم  
مورخہ ۹ ماہ اگست سنہ ۱۸۷۲ء نمبر ۵۶۵

عظوت ورافت شان مروت و فتوت سیان صاحب فصل و کمال  
حاب مولوی سید احمد خان صاحب بہادر سی - ایس - آئی سکریٹری  
مدرسہ ، سارس دامت الطافکم

پس از گذارش تسلیم و بیار و اشتیاق حصول ملازمت واضح راے  
مارک ناد - کل بندہ ایک عرصہ خدمت عالی حباب میں رواہ کرچکا ہے امید  
کہ نظر اندس سے گذرے - اس وقت ایک امر مدرسہ عورہ مسلمانان کی ست  
عرض کرنا ہے اور یہ عرص کچھ ہدایت کی عرص سے نہیں ہے - بہایت  
انکسار کے ساتھ ایک امر کو مسلمانوں کی اور اس مدرسہ حدید اور عظیم  
کے مع کے اے مفید تصور کر کے عرض کرتا ہوں - اس مدرسہ کی بہتری  
اور اس کی تقویت حب ممکن ہے جبکہ اہالی اسلام کے دووں فریق اس میں  
شریک و شامل ہوں اور ہم صلاح ہو کر اس کی نائید میں مصروف ہوں - پس  
یہ سعی چاہئے کہ جس طرح اب تک اہل ست اس مدرسہ کی اعداد میں  
بحوشی خاطر شامل ہوئے اہل شیعہ بھی شامل ہوں - مگر دیکھا جانا ہے کہ  
ایسا نہیں ہے - پس حب یہ لوگ الگ رہے تو کس طرح اس مدرسہ کو  
فروع کلی حاصل ہوگا - طاہرہ تو یہی معلوم ہوتا ہے اور العموم لوگ کہنے  
ہیں کہ اس مدرسہ کی اجرای سے دووں فرق حوش ہیں مگر قلہ من یہ بات  
اس مدرسہ کو اب تک حاصل نہیں ہوئی اور اس کا حاصل کرنا جیسا ضروری  
امر ہے بیان کی ضرورت نہیں رکھتا - اس میں شک نہیں کہ جو امر بندہ  
بے لکھا آپ اس مدرسہ کو ویسا ہی مانا چاہتے ہیں اور آپ کی تحریروں  
سے یہی واضح ہے - مگر کیا کیا حاوے ، متعصب لوگ غلط فہم کرتے ہیں  
اور یہ تعصب ان کا اپنے یقین کے موافق نادرست ہیں کہا جاسکتا ہے حب  
تک ان کی حوی تمام تشمی نہ کردن ان کو ہرگز یقین نہ آئے گا - وہم ان کا

ان پر بہت غالب آرہا ہے۔ پس اس کے رنح کرنے کو بھی کامل تدبیر کی ضرورت ہے۔ ایک صاحب لکھتے ہیں کہ مجتہدین لکھنؤ میں سے کیوں کوئی صاحب اب تک اس کمیٹی کے ممبر قرار نہیں دئے گئے۔ اس کا جواب دیا جاتا ہے کہ اگر ان میں سے کوئی صاحب نہیں تو اور اہل تشیع تو ہیں۔ اس کا جواب ملتا ہے کہ یہ بسبب عدم واقفیت کے یا مداخلت کا سبب ہوگا۔ غرض یہ ہے کہ اب تک یہ بات جس قدر کہ ضروری ہے، مسلمانوں پر واضح نہیں ہوئی کہ اس میں اہل سنت کے لئے وہی زعائیں رہیں گی جو اہل تشیع کے لئے ہونگی اور جناب والا ایسا کیوں نہیں کرتے کہ دو چار بڑے اہل تشیع کو کمیٹی میں داخل کریں اور ان کے ہم صلاح ہو کر کاربند ہوا کریں۔ پھر کسی کو اس مدرسہ کی نسبت کلام نہ رہے گا۔ بعض لوگ یہ کہتے ہیں کہ اس مدرسہ میں دینیات کی تعلیم کا اعتبار ہی نہیں کرنا چاہئے۔ پس اس کا علاج ضروری ہے۔ پنجابی اخبار نمبر ۳۱ صفحہ ۳ کالم ۳ کے آخر میں مدرسہ ایمانیہ لکھنؤ کے ذکر میں جواب دیا تھا، جاری ہوا ہے۔ اوسکے برخلاف چند تحریریں آئی ہیں۔ ان سے بھی امر دریافت ہوتا ہے کہ اہل تشیع کو اس مدرسہ میں تعلیم دینے کا کچھ اعتبار نہیں اور عموماً تو ان کا خیال یہ ہے کہ کسی فرقہ کی تعلیم دینی جیسا اقرار ہے نہ ہوگی۔ ان باتوں کی اصلاح کیلئے جو امر جناب کو پسند آوے اور جس طرح اسکی اصلاح ممکن اور مناسب تصور فرمائیں کریں۔ اگر اس نواح کے لوگوں کیلئے پنجابی اخبار میں بالتفصیل ایک مضمون اپنے قلم سے تحریر کر کے دزج کرا دیں تو بہتر ہے پھر نائید اوسکی جہاں تک ہوگی کیجاوے گی۔ صرف آپ کا اشارہ بس ہے اور آپ کی تحریر کی رو سے اسکی صحت ہونا ضروری امر ہے۔ فقط جس اخبار کا کل کے خط میں ذکر کیا گیا تھا وہ کل یعنی ۱۰ تاریخ کو روانہ ہوگا۔ اس وقت وہ اخبار روانہ ہوا ہے جس کا اس خط میں ذکر ہے۔ فقط

راقم آٹم

محمد عظیم عفی عنہ مالک مطیع پنجابی لاہور

## Letter from Khwaja Mohd Yusuf to Syed Ahmad Khan

غالیجناب - تسلیم بیاں ممدانہ -

دوبوں گرامی داموں سے عرت حاصل ہوئی - میں جو کچھ کر رہا ہوں وہ میں جانتا ہوں یا خدا اور خدا کے واسطے کرنا ہوں - مجھے دکھایا اور اپنا نام احمداروں میں چھپوانا منظور نہیں - اگر ایسا ہوتا تو اتنا کچھ میری کارروائی مشہور ہوجاتی - مجھے واعظ کہا اور مسحدوں میں کھڑے ہو کر مانگا اور گھر گھر پھرا اور دکانوں میں حاکر مانگا حوٹ آنا ہے - کیا میں بے ایسے مدرسہ عربی کے واسطے ہن مانگا - اسی طرح پر مانگا ہے اور چندہ جمع کیا ہے اور اب اس مدرسہ کا خرچ ۵۰ روپیہ ماہوار کا ہے لیکن آپ دریافت فرماتے ہیں عرص کرنا ہوں - میں ہرگز غاؤل نہیں ہوں - اپنا کام کرنا ہوں سب کمپٹی تو اس وجہ سے قائم نہیں ہوئی کہ عانت اللہ حاصحاب بے اول اول عمری سے انکار فرمایا تھا حب میں بے زیادہ اصرار کیا تو قبول فرمایا مگر پھر کوئی موقع اس سے گفتگو اور بحث کا نہیں ملا - لیکن حاصحاب بے انک ہرار روپیہ کا اپنی ذات سے وعدہ کیا ہے اور یہ تدبیر اور نکالی ہے کہ حاجی فیض احمد حاصحاب رئیس دناولی سے جو ایک مالدار آدمی ہیں اوسے بھی چندہ لیا حاوے - حاجی صاحب پر اسے خیالات کے آدمی ہیں - وہ اسے کاموں میں شریک ہوا اب تک اچھا خیال نہیں فرماتے حالانکہ مدرسہ عربی علی گڑھ میں ۱۰۴ روپیہ سال دیتے ہیں اور حملہ تعلقہ کے مسلمانوں کا چندہ حاصحاب کے دمہ رکھا گیا ہے - وہ بی آدمی کے حساب سے بلاکر چندہ وصول فرما تے ہیں - وہ عقرب کول میں آئے والے ہیں جو کچھ تدبیر اوہوں بے کی ہوگی اس کا حال مجھے معلوم ہواویگا -

میں بے ایک فہرست چندہ مرتب کی ہے - ۱۵۰ روپیہ میں بے لکھے ہیں اس سے زیادہ دوں گا اشاء اللہ تعالیٰ - میں اپنی حد سے زیادہ دوں گا



انشاء اللہ تعالیٰ - مگر لکھنا غیر ضروری خیال کرتا ہوں - جس قدر مجھے اس تجویز سے خوشی ہوئی ہے اس کا حال وہی جانتا ہے جس کی شان میں (علیم بذات الصدور ہے) - میرے جس قدر مسلمان موکل ہیں میں ان سے کسی قدر چندہ وصول کرتا ہوں اور ایسے صاحب سے جو صاحب حیثیت ہیں ان سے کہدیا ہے کہ وہ اپنے دیہات میں بطریق گھر گھر یا اور کسی طریقہ سے وصول کریں - میں جو فہرست عنقریب انشاء اللہ تعالیٰ آپکی خدمت میں روانہ کرنے والا ہوں ہزاروں کی ہی فہرست ہوگی اور جناب اس میں تو ہزاروں سے بھی کام نہیں چلتا ہے - لاکھوں کا کام ہے - خدا پر نظر ہے اللہ تعالیٰ اپنے حبیب رسول مقبول صلی اللہ علیہ وسلم کے صدقہ سے اس مراد کو پہنچادے آمین ثم آمین - حال دل میں عرض نہیں کرسکتا ہوں - میرا یہ دل چاہتا ہے دس لاکھ روپیہ ابھی دو جائے اور یہ مدرسہ علی گڑھ میں ابوی بن جاوے -

میری یہ رائے کہ یہ مدرسہ علی گڑھ میں بنایا جاوے اسکے وجوہ آئندہ میں عریضہ کے ذریعہ سے آپ کی خدمت میں بھیجوں گا -

اس علی گڑھ کول کے برگتہ میں کچھ دیہات معافی اور آراضی معافی ہیں لیکن بہت کم ہیں اور فیصدی ۶ سالانہ کے حساب سے کم کسی طرح ملنا ممکن نہیں ہے - بالفعل دو تین گانوں اسی نرخ پر فروخت ہو گئے - اگر مجھے پہلے سے اطلاع ہوتی تو میں ضرور آپ کو اطلاع دیتا لیکن آپ مجھے یہ ارقام فرماوین کہ چھوٹے قطعات بھی جو متفرق حصہ کول میں واقع ہیں وہ خرید فرمائیں گے یا نہیں - فقط

آپ کا دلی نیازمند

محمد یوسف

۱۰ اگست سنہ ۱۸۷۲ء

**Letter from Kh. Abdool Ghani to Syed Ahmad Khan**

To

SYED AHMUD KHAN BAHADOUR c s i

*Dated, Dacca 10th August/72*

DEAR SIR, /

In reply to your letter dated 29th ultimo, I have to inform you that I am highly pleased to find that you have at last turned your thoughts towards the improvement and amelioration of the unfortunate Muhomedans of India, a very grand and noble task which will immortalise your name and bring you many happy returns both in this world and the world to come. It was in fact a matter of deep regret for all the well-wishers of this community to behold that while Hindoos and others are progressing with long strides and daily reaping the fruits of their labor and perseverance, the Mohomedans are going down-hill under the pressure of deep-rooted apathy and ignorance, but thank God now that you have so nobly come forward to their assistance. It is devoutly expected that matters will soon take a favourable turn and that your labor will be soon crowned with success. You must be aware that sometime ago I made over all my estates and properties to my only son Kh. Ahsunollah and have retired from active business. My son who is now managing every thing to the entire satisfaction of every one is like you a very great advocate and supporter of Education in all its branches and therefore, supports a large number of schools and other similar institutions both in this and other towns and districts. When I spoke to him about your noble scheme, although he knows well that the inhabitants of his native town will not derive any benefit from it, yet has very generously promised to send you a handsome donation in a separate letter, and I would have pressed him to give more, but thinking that in the first place the natives of Dacca will not derive any benefit from this institution and second that upto this time the inhabi-

tants of this place have never received any assistance or help from any Town, City or District in any shape whatever, while they have always cheerfully contributed their mite to relieve the sufferings and wants of the natives of other towns and places whenever they were called upon to do so; therefore I have refrained from it. Had it not been so my son would have gladly sent you a much larger amount than he does at present.

Trusting this will find you in good health,

Yours sincerely,  
KH. ABDOL GHANI

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### Letter from Mushtaq Husain to Syed Ahmad Khan

جناب قبلہ و کعبہ ام سلامت - تسلیم

دو یا تین قطعہ والا ناجات ورود ہوئے معزز فرمایا - ان سب کے جواب میں اس لئے توقف تھا کہ چندہ کی جو صورت تجویز ہو رہی ہے اس کا کام شروع ہو جاوے تو میں جواب لکھوں - مگر الحمد للہ کہ آج وہ مبارک دوشنبہ آیا جس کی قسمت میں خدا نے یہ نیکنامی لکھی تھی کہ اس میں علی گڑھ کی نیکنامی کی بسم اللہ صفحہ عالم پر ثبت ہو - بعض سخت اور قوی موانع کے رفع ہونے کے بعد جو بڑی بڑی تدبیروں سے دور ہوئے اور خدا پھر ان کو ہمارے کاموں میں حائل نہ کرے آج آپ کی سب کمیٹی کا پہلا جلسہ جامع مسجد میں ہوا - اس جلسہ میں صرف سات آٹھ آدمی اس مطلب کے واسطے اکٹھے ہوئے کہ چندہ کی وصول کی بہتر تدبیریں سوچیں - آخر یہ امر قرار پایا کہ اول خاص شہر علی گڑھ سے چندہ شروع کیا جاوے اور ممتاز ممتاز آدمی اول اپنا چندہ لکھیں اوسکے بعد چند باوقعت اور سمجھدار آدمی ہر ایک محلہ میں علیحدہ علیحدہ وقتوں میں مجلسیں کریں اور اس محلہ کے عمائد کی تائید اور شرکت سے جو پہلے سے چندہ دے چکے ہوں گے ایسی کوشش کریں کہ قریب

قریب ہر ایک مسلمان کے گھر سے کچھ، یہ کچھ چنڈہ ہواوے۔ اور حب خاص شہر میں یہ ولولہ ہواوے تو پھر حوالی شہر اور رئیسان گردو وواح سے مدد کی درخواست کی حاوے۔ چنانچہ اس چنڈہ کی سبب اللہ آج ہی ہمارے عرب کے بعد سے جامع مسجد میں شروع ہوئی۔ مولوی محمد یوسف صاحب بے پاسو روپیہ پر دستخط کئے اور مولوی محمد اسماعیل صاحب اور مولوی محمد اطاف اللہ صاحب مدرس اول مدرسہ عربی علی گڑھ بے اپنی اپنی ایک ایک نجواہ پچاس پچاس روپیہ اسی طرح اور دو ایک آدموں بے کچھ کچھ لکھا اور ۱۲۷ روپیہ پر دست پھوچی۔ اب انشا اللہ تعالیٰ کل سے اس درست کو وسعت شروع ہوگی۔

علی گڑھ میں چند مہینہ سے ایک انجمن اسلامی قائم ہے اور انہی تک اوس بے کچھ کام نہیں کیا۔ تحویر ہوئی ہے کہ وہی انجمن اس کام کو کرے۔ اس انجمن میں اول سال کے لئے سکریٹری کی خدمت میرے سپرد ہوئی ہے۔ پس اس لحاظ سے آپ کی سب کمیٹی کا کام حیثیت سکریٹری کے محکمہ حدود حدود کرنا پڑے گا۔ اس انجمن کا انگریزی اور اردو قانون عقرب چھپتے والا ہے۔ مشاء اس کا یہ ہے کہ ان تمام معاملات سے بحث کرے جو مسلمانوں کے حقوق اور ان کی عزت اور ان کے رفاہ سے متعلق ہوں اور ان کاموں میں سے ہر ایک کام کے واسطے بہتر نتیجہ پیدا کرے کے لئے کوشش کرے۔

میں بے اپنی عمری کی نسبت اب تک اس لئے عرص نہیں کیا کہ محکمہ آپ کے خط کا ایک فقرہ ناگوار گذرا ہے اور وہ یہ ہے کہ «میر سودی بوٹ خریدے کی رائے دس گے اور بوٹ خریدیں گے۔ آپ اپنی یہ رائے دے سکتے ہیں کہ بوٹ یہ خریدے جاوے۔ اور اس رائے کے سبب سے آپ سود کے گاہ سے اپنے آپ کو بچا سکتے ہیں»۔ میرے نزدیک آپ کو صرف اپنے اختیار سے یہ لکھنے کا منصب نہ تھا۔ یہ دوسری بات ہے کہ کثرت رائے عمروں کی جس طرف ہوگی وہ کام ہوگا اور اس میں کسی کو عذر نہیں ہو سکتا۔ لیکن یہ بات کہ انہی مہ سے کوئی بات نکالی نہ ہو کہ اوس کی ناکامیابی کا یقین ہواوے، ایک ایسے کام کے مہتمم کو رباں و قلم سے نکالنا

زیبا نہیں جو اپنے کام کی بنا لوگوں کے چندہ اور باہمی اتفاق پر قائم کرنا چاہتا ہو۔ پس اگر آپ اپنے فقرہ کو ان لفظوں سے بدل دیں کہ «اگر میزوں کی کثرت رائے سودی نوٹ خریدنے کی ہوئی تو نوٹ خریدے جائیں گے»۔ تو مجھکو یہ ممبری بخوشی منظور ہے ورنہ میں ایسی فرضی ممبری اور شاہ شطرنج ہونے کو پسند نہیں کرتا اور اس لئے اوس سے معافی چاہتا ہوں۔ علاوہ اسکے مجھ سے ممبر ہو کر چپ نہ بیٹھا جاوے گا اور جو بات میرے دل میں ہوگی میں اس کو قلم سے ادا کروں گا اور آپ کو میری وہ تحریریں باوجود مضمون آزادی خیال کے مصنف ہونے کے بھی پسند نہ آئیں گی اور آپ پھر خفا ہوں گے اور میری باتوں کو جو بلا شبہ وادیات اور لغویات ہی ہوں گی آپ اس ٹھنڈے دل سے نہ سنیں گے جسکی آپ اوروں کو نصیحت کرتے ہیں۔ ہاں اگر میرے یہ خیالات غلط ہوں اور خدا کرے بھی کہ کہیں غلط ہوں تو آپ بے شک مجھکو ممبر بنالیں۔

یہاں کے لوگوں کی رائے سے میں آپ کو صحیح صحیح اطلاع دیتا ہوں اور وہ یہ ہے کہ اس مدرسہ کی طرف سے تو اس وقت تک کسی کو کوئی شکایت نہیں ہے۔ ہاں تہذیب الاخلاق کے مضامین تازہ کے سبب سے البتہ لوگوں کو ایک بدگمانی ہے لیکن وہ بدگمانی آپ کی ذات کے ساتھ ہے نہ اس مدرسہ کی نسبت۔ اس لئے مدرسہ کے علی گڑھ میں قائم ہونے کے لئے کوئی امر مانع نہیں ہے اور یہاں کے لوگوں کا عجب حال ہے۔ اور آپ یقین کریں جب آپ یہاں مدرسہ قائم کر لیں گے تو بیرونجات کے مسلمان رئیسوں میں کے جو یہاں بکثرت ہیں ہر ایک رئیس کی اولاد اوس مدرسہ میں داخل ہوگی اور پھر وہ لوگ مدرسہ کی مدد کریں گے۔

ہاں ایک بات میں بھی لکھنے کو تھا کہ اسکے سبب سے آپ مجھکو منافق یا دغا باز کہہ لیں اور وہ یہ ہے کہ جب تک اس مدرسہ کے لئے پورا چندہ ہو جاوے تب تک تہذیب الاخلاق کے لئے بے لگام مضمونوں کی فی الجملہ روک تھام ضرور ہے۔ آپ کو شاید معلوم نہیں لیکن میں دیکھتا ہوں کہ وہ

مصامیں ایک قوی مزاحمت کرتے ہیں اس چدہ کے واسطے اور کیا آپ کو ایسے مصامیں کے سوا اور کچھ مصموں ہی نہیں ملتا ۔

حافظی سے پانچ روپہ کا جھگڑا جو آپ نے لکھا وہ صحیح ہے اور یہ صرف پانچ روپہ کا ، لکھ دس روپہ کا جھگڑا ہے اور جھگڑے کی وجہ یہ ہوگئی کہ میں نے وہ روپہ حافظ عبدالرزاق صاحب کی معرفت حافظ عبدالرحمن صاحب کو بھیجا تھا ۔ اب میں عنقریب اس معاملہ کی صفائی کر کے اطلاع دیتا ہوں اور آئندہ سے حسب الارشاد تعمیل کروں گا ۔ ایک روپہ ۶ آنہ میرے پاس منی ، حوں ، و حولانی کے بھی جمع ہیں ۔ والسلام ۔

حاکسار

مشتاق حسین عفی عنہ ، ار علی گڑھ

۱۲ اگست ۱۸۷۲ء

[ 33 ]

**Letter from Khwaja Mohd Yusuf to Syed Ahmad Khan**

عالمحباب

گرامی نامہ آنا ، معرر فرمایا سب رؤسائے علی گڑھ اور یر باشندہ کول بہایت شوق اور غایت اشتیاق سے چاہتے ہیں کہ مدرسہ علی گڑھ میں ہو اور بیشک دل لگاؤں ۔ اس وقت تک چدہ کی فہرست جو مرے ہوئی اسکی مقدار ۲۶۱ روپہ ہے وہ بحسب خدمت عالی میں بھیجا ہوں ۔

(۱) یہ ارشاد ہوا کہ کوسی سمت یہ مدرسہ قائم ہونا چاہئے اس کا جواب ایک دفعہ میں دوں گا انشا اللہ تعالیٰ میں سب اطراف پر نور نظر ڈالوں گا ۔

(۲) پانچسو بیگہ متفرق طور پر خریدی ہوگی اور اس کا یکایک ہاتھ آنا انتہ دشوار ہوگا کیونکہ اسمیں ہر ملت و مذهب کے آدمی شریک

ہیں۔ شاید بعض ہندو بیع سے انکار کریں مگر انشاء اللہ تعالیٰ ضرور زمین عمدہ دستیاب ہو جائیگی۔

(۳) اسمیں کچھ تامل نہ فرمائے اور بے شک و شبہ ضرور مقام مدرسہ کا علی گڑھ تجویز فرمائے اس کا تصفیہ بہت ضروری ہے۔

(۴) میں اس عریضہ کے جواب آنے کی معیاد معمولی میں مدرسہ کی بھی سمت اور زمین تجویز کرتا ہوں۔ آپ تصفیہ فرما کر مقام مدرسہ کا علی گڑھ تجویز فرماویں تاکہ دلوں تسلی ہو۔ فقط

آپ کا نیاز مند

محمد یوسف

۹ اگست سنہ ۱۸۷۲ء

[ 34 ]

### Letter from Muhstaq Husain to Syed Ahmad Khan

جناب قبلہ و کعبہ ام سلامت۔ تسلیم۔ والا نامہ ورود ہوا، عزت بخشی۔ یہ ارشاد تو آپ اوس سے فرماویں جو آپ کی کمیٹی کی کارروائی کو غور کی نظر سے نہ دیکھتا ہو۔

اب میں اپنے مدعا کو ثابت کرتا ہوں۔ آپ جواب دیں۔ دفعہ (۲۰)۔ اس قانون کو آپ ملاحظہ کریں جسکے شروع میں یہ لکھا ہے کہ «سرمایہ مجتمعہ میں سے گورنمنٹ پرامیسری نوٹ یا روزنیہائے دوامی یا آراضی معافی دوامی خریدی جاوینگے»۔ پھر اسی دفعہ کے آخر میں یہ ارشاد ہے «مگر مذکورہ بالا جائداد میں سے ایک جائداد کا دوسری جائداد میں تبدیل کرنا جائز ہوگا»۔

اب مہربانی سے آپ ارشاد کریں کہ میرے رویہ میں سے جس کو میں نے خرید آراضی کے لئے خاص کیا ہو اور نوٹ وغیرہ کی خریداری میں اس کے استعمال کو منع کیا ہو۔ اگر زمین خریدی جاوے تو کمیٹی اس دفعہ کی آخر شرط کے مطابق اوس معافی کو بیچ کھوچ کرتے وقت پرامیسری نوٹ خرید سکتی ہے یا نہیں اور اگر کر سکتی ہے تو میرا یہ لکھنا کہ «نہیں بلکہ شاید سود کے بچانے کے لئے چندہ دینے والا صرف درخواست کر سکتا ہے» کیا غلط ہے۔ فقہ حنفیہ کی وہ کتابیں جس میں سراسر حیلہ ہی حیلہ بھرا پڑا ہے میں نے نہیں پڑھیں۔ بس مجھے اس کا طعنہ فضول ہے اور آج کل اوس

عرب فقہ کا حلیہ کس شمار قطار میں ہے۔ جہاں قانون میں ایسی ایسی ماریکیاں موجود ہوں اور مفتیان زمانہ میں ایسے ایسے عالی دماغ ہوں۔

آپ نے پہلے بھی تحریر فرمایا تھا اور اب بھی آپ لکھیں گے کہ اس دفعہ یہ مطلب نہیں ہے لیکن اگر کسی اور شخص سے جیسے مولوی سمیع اللہ صاحب وغیرہ ہیں اس کا انصاف چاہا جاوے تو محکو یقین ہے کہ میرا یہ خیال ایسا بیہودہ ثابت نہ ہوگا جیسا آپ نے اوسکو خیال کیا۔ میں نے اپنی طرف سے اس لئے اس معاملہ کو اوں کے سامنے پیش نہیں کیا کہ آپ محکو ایک رحمہ انداز کا الزام نہ دیں لیکن آپ کے عہدہ کے لحاظ سے آپ کا یہ کام لازمی ہے کہ آپ اوسے اس معاملے میں ثالثی چاہیں اور نہ میرے دل کا بلکہ ہر ایسے شخص کا جو اس شمعہ میں مبتلا ہو شمعہ رفع کردہیں۔ ولتسلم حاکسار مشتاق حسین عفی عنہ ار علیگزہ

۲۲ اگست ۱۸۷۲ء

یہ خط میں نے ۲۲ اگست کو لکھا اور پانچ دن تک اوسکی روانگی اس ارادہ سے ملتوی کی تھی کہ مجھ سے شاید حلد جواب دے کی وجہ سے غلطی یا تحریر میں کچھ سختی ہوگئی ہو تو اسکی اصلاح کا موقع ملے۔ لیکن آج چھٹے دن بھی محکو اپنے خط میں کوئی ریادہی معلوم نہیں ہوتی۔ اسلئے خدا کا نام لے کر اوسکو روانہ کرتا ہوں اور آپ یقین کرائیں کہ میں اس کمیٹی کے کاروبار میں جھگڑا ڈالنے سے اس قدر اپنے آپ کو بچاتا ہوں کہ اگر آپ کے خط میں امام ابو حنیفہ صاحب رحمہ پر طعن و تشنیع نہ ہوتی اور آپ اوسکو صماً حلیہ ار نہ کہتے تو میں اس خاص حملے کے جواب ہی کو قلم انداز کرنا لیکن اسبات کی آپ مجھ سے توقع چھوڑ دیں کہ میں اپنے ان پیشوایان دس پر جھوٹے نہایت بیک بیتی سے آپ ہی کی مائد اپنی تمام عمر امت اسلامیہ کی درستی احوال میں صرف کی ہو میرا سے پر راضی ہوں۔ والسلام۔

حاکسار

مشتاق حسین ۲۷ اگست ۱۸۷۲ء

ار علیگزہ



## [ 35 ]

**Letter from Moulvi Syed Friduddin Ahmad to Sir  
Ahmad Khan**

مولوی صاحب مخدوم و مکرم ضرور تمنداں مولوی سید احمد خان صاحب بہادر  
سی - ایس - آئی زاد لطفکم

بعد سلام و نیازمندہائے فراوان و تمنائے موفورہ سامی ملازمت والا  
ملازمان عالی خاطرالطاف مائر ہو کہ نامہ عنایت و صحیفہ رافت شرف حصول  
فرمایا مراتب مندرجہ سے مطلع ہوا۔ آخری ہفتہ جولائی ۱۸۷۲ء میں نیازمند  
لکھنؤ گیا تھا اور نواب امیرالدواہ سعیدالملک راجہ محمد امیرحسن خانصاحب  
بہادر ممتاز جنگ کی ملاقات سے مشرف ہوا تھا۔ میں نے ان کو ایک نوجوان  
ہونہار عالی طبیعت پایا۔ اس مدرسہ و تدابیر مفیدہ اہل اسلام کی بابت باتیں ان  
سے ہوئیں۔ وہ بہت اس طرف دلدادہ معلوم ہوئے اور کمال مسرت و خوشی  
سے ممبر ہونا اس عملہ مجلس ترقی خواہ اسلامی کا منظور کیا۔ میرا یہ خیال ہے  
کہ اگر آپ ان سے اس طرح سے پیش آویں گے جیسا مولوی محمد حیدر حسین  
صاحب کے ساتھ تو ان سے بہت امور کی کاربراری ممکن ہے۔ خود استطاعت  
کافی رکھتے ہیں اور دستگاہ کامل اودہ کے تعلقہ داروں پر ان کو حاصل ہے۔  
میرے ملازمین مفصل ذیل نے اپنی تنخواہ نصف ماہ نومبر اس مدرسہ اسلامی کے  
واسطے دینا منظور کیا ہے۔ یقین ہے کہ اور ملازمین بھی قصد کریں۔ اول دسمبر  
میں ان کی تنخواہ روانہ خدمت ہوگی۔ ۲۰ روپیہ ۴ آنہ

منشی عماداللہ صاحب	نور محمد	کریم بخش	حسن قلی
۷ روپیہ ۸ آنہ	۱ روپیہ ۸ آنہ	۱ روپیہ ۸ آنہ	۱ روپیہ ۸ آنہ
محمود	خدا بخش	سید نظیر علی	حسو
۱۰ آنہ	۱ روپیہ ۸ آنہ	۱ روپیہ ۸ آنہ	۱۰ آنہ
امام بخش			
۲ روپیہ ۸ آنہ			

کڑے و علاقہ حات کے ملازموں کو بھی تاکید کی گئی ہے ۔ یہی ہے کہ وہ بھی دیں ۔ آپ بلا تکلف اس جلسہ حال میں نام نامی راجہ صاحب کا مدرج ورمائے ۔ حاجت اطلاع و اجازت حدید کی ہیں ہے ۔

مولوی سید وردالدس احمد صاحب

وکیل ہائی کورٹ

ار مقام کڑہ

[ 36 ]

**Letter from the Principal, Thomason College, Roorkee  
to Syed Ahmad Khan**

*No 1195 of 1972-73*

FROM

THE PRINCIPAL, THOMASON COLLEGE  
*Roorkee*

TO

SYUD AHMED KHAN, C.S.I.  
*Judge, Small Cause Court  
Benares*

*Dated Roorkee, 23rd August 72*

DEAR SIR,

I regret that my duties so completely occupy my time that I have no leisure to devote to so large a task as the designing of a College for your most valuable Society. To prepare properly so important a design would occupy the wholetime of an able Engineer for a month or more.

In these cases if the projectors do not engage the services of a paid Engineer or Architect for the designing and erection of the building, or if the services of one of their Engineers are not granted by the Government, it is usual to

advertise for designs, offering a premium of Rs. 1,000 to the best design if accepted,

I do not know if you can obtain from His Honor the Lieutenant Governor the loan of an Engineer with a taste for architecture if not, your best plan would be to advertise as above suggested for designs and then engage an Engineer to carry it out.

I have the pleasure to send a plan of this building which accommodates nearly 300 persons, a library, a large Press, and a small Museum.

Wishing you every success in your noble undertaking.

Believe me to be

Yours faithfully,

MAJOR R. E.

*Principal Thom : College.*

## [ 37 ]

### Letter from A. W. Colvin to Syed Ahmad Khan

FUTTEHGURH

26th Aug 1872

MY DEAR SIR,

I had intended replying to your circular about the Anglo-Mohommedan College earlier. I shall be happy to subscribe Rs 50 towards it, and should be glad if I could help it further.

I should fear that there may be difficulty in raising the requisite sum, which must necessarily be large, unless you can succeed in enlisting the sympathies of some of the large Mohommedan states—Hyderabad, Bhopal, Khairpur etc. But I hope that this may be effected. The movement, to be

really productive of good, should ( I am convinced ) be quite independent of any funds other than those contributed by Mahomedan subscribers

There are some minor points connected with the scheme which I should like to understand more fully, for instance, the measures which are proposed to maintain the secular character of the College after it has been started, and the funds with which the subordinate feeding schools spread through the country which are to be affiliated to it, (as I understand) are to be supported I do not wish to take up your time which must be fully occupied with writing answers to these questions now, but they are points which might perhaps be worth bearing in mind for notice in hereafter you publish any further details of the scheme

I was glad to see that your son had been called to the Bar I trust he has returned to you safely before this

I remain  
Dear Sir,  
Yours truly  
A W COLVIN

To  
SYUD AHMED KHAN  
BAHADOOR C S I

[ 38 ]

Letter from Syed Ahmad Khan to the Secretary to the  
Govt of N W P

FROM

THE SECRETARY TO THE COMEE FOR THE BETTER  
DIFFUSION AND ADVANCEMENT OF LEARNING  
AMONG MUHAMMADANS OF INDIA,

*Benar s*

To

THE SECRETARY TO THE GOVT N W P  
*Nynee Tql*

SIR,

I have the honor to acknowledge the receipt of your

letter No. 162, dated 9th September 1872 and to state in reply that the Select Comtee. appointed to examine the essays and to report thereon having been dissolved, I could not produce your letter before it, but I, having been the Secretary to that Comtee. beg to lay before you the facts which led the Comtee. to remark on the History of India translated into English by M. Kempson, Esqr., M.A., Director of P. I. N. W. P. as referred to in Sec. 5 para, 15 clause of the Report.

The Comtee. dwelt upon four points with regard to the above History of India as pointed out to it by several Essayists.

First—the tone in which the book has been written.  
Second—The passage alluding to the death of the Sikh leader, Banda, in the reign of Farrukh Siyar, page 75.

Third—The foot note at page 76, referring to the Jami Masjid of Delhi.

Fourth—The Character of Kutub-ud-din Mubarak Shah, as described at page 27, and the acct. of the picture of Muhamad Shah, page 78.

Regarding the book in question the members of the Select Comtee. expressed their full concurrence with the views stated in an article published in..., a copy of which is herewith enclosed for perusal. I deem it proper to mention here that the writer of the article was one of the best and the most able European gentleman, and an M. A. and D.C.L.L. of the Oxford University. The remarks of such a critique who is neither a Hindoo nor Musalman should be held to be decisive of the merits and demerits of the book.

Besides, H. H. the Lieutenant Govr. will himself perceive that the book has been written in a tone antagonistic to the feelings of the Muhammadans

The slaughter of Banda has been described with exaggeration while the atrocities committed by him and his followers have been entirely omitted. I have inserted on the margin what Mr. Lethbridge says about the same event. A comparison between the two 'parallel' passages will at a glance show that the tone of the book in question is any thing but conciliatory.

Again, the footnote regarding the Jamī Masjid greatly offended the Musalmans. Reference to the Elphinston's History of India will clearly show how the character of Kutub-uddin Mubarak Shah has been exaggerated upon in the book under consideration. Similarly, the picture of Muhammad Shah also as described in the book can never be genuine, it is beyond conception how a picture of the king in such a state could ever be drawn, supposing that the case was exactly such as has been narrated, there arises another question out of it, i.e. whether books containing such indecent narrations should be introduced as reading books in Govt. Institutions, and can the ideas and morals of the students be raised and improved by reading them.

Under the foregoing circumstances, the Select Comtee. was sorry to be obliged to remark on the History in question as referred to in the Report.

Benares

The 14 Sept., 1872

I have etc etc

Sd/-SYED AHMED

Secy

### Letter from Hafiz Sadrul Islam to Syed Ahmad Khan

جناب سعادت مآب۔ فضیلت اتساب مولوی سید احمد خان صاحب بہادر  
سی۔ ایش۔ آئی مدظلم

اسلام علیکم و علیٰ من ادیکم۔ التماس یہ ہے کہ محبت نامہ مورخہ ۵ ماہ  
ستمبر ۱۸۷۲ء پہنچا حقیقت معاملہ سے آگہی ہوئی۔ اس میں کچھ شک  
نہیں کہ تجویز آپ کی درباب تقرر مدرسہ و وصول زر بطور چندہ نہایت مستحسن  
ہے اور عاصی بھی ہمیشہ اس مدرسہ کے حالات اخبار سین ٹیفک سوسائٹی علی گڑھ  
میں دیکھتا تھا اور آپ کی کامیابی کی دعا کرتا تھا۔ وہ جو آپ عاصی کو ممبر  
صدر کمیٹی کا بنانا چاہتے ہیں یہ فقط آپ کی عنایت کا سبب ہے ورنہ میں تو  
اس کے قابل نہیں اور چونکہ اس کام میں اہل اسلام کی ترقی مضمر اور آپ  
کی خوشنودی متصور ہے میں نے قبول کیا اور آپ کا شکریہ ادا کرتا ہوں۔  
پچاس جلد در سالہ فرستہ پہنچنے اور تحریر جواب کو فقط انہیں کا انتظار تھا اور  
یہ بھی سبب تھا کہ در نیولامیری نور چشمی صغیر سن کا انتقال ہو گیا اور اب  
میں اپنا کام شروع کرتا ہوں اور ایک کمیٹی بھی مقرر کر کے آپ کو ان کے  
استفتاء کے اطلاق دوں گا۔ ہر صورت ضرورت آپ ان کے استاء پر خطوط محبت  
انگریز لکھیں۔ میں اس رائے صائب پر آپ کی تحسین کرتا ہوں جو یہاں آپ  
نے تقرر مجیز کیا اور تمیرا ارادہ یہ ہے کہ یہاں کی مجلس کے میں اور بعضے  
اوتار یہاں کے عنائد سے ہوں تاکہ یہاں کے ساکنین با اعتماد ان کے چندہ دینے  
میں پس و پیش نہ کریں۔ ہر چند میں جیسا ہوں سو آپ کو بھی معلوم ہوا ہوگا  
اور ساکنان مشر بھی خوب جانتے ہیں اس پر بھی میں غیر ملک کا رہنے والا  
ہوں یعنی مدراس کا۔ اس لیے میں و اراکان مجلس یہاں کے عنائد کو مقرر  
رکھنا چاہتا ہوں۔ ایک رسالہ انگریزی میرے حالات کا آپ کے ملاحظہ کیواسطے  
ملفوظ ہے اور ایک اسپچ جو سر ولیم ڈینس صاحب بہادر گورنر سابق مدراس  
تھے مدرسہ اعظم کے طلباء کے روبرو بیان فرمایا اور اسکو عاصی حسب الحکم

بہادر ممدوح ترجمہ کر کے چھپوایا تھا اس کے ساتھ مرسل ہے۔ اب میں آپ کو یہ رائے دیتا ہوں کہ مدراس میں بھی جو سواد اعظم اور شایستہ ملک ہے ایک رکن مقرر فرمادیں۔ اگر آپ اس رائے کو پسند فرماتے ہیں تو چند اسماء وہاں کے عمائد کے پیش کرنا ہوں آپ کسی ایک کو مقرر کریں۔ آپ جھکو رکن مجلس مقرر کریں کی اطلاع احبار علی گڑھ میں چھپوادیں تاکہ میں یہاں کے لوگوں کو وہ کاعد دکھلا کر یقین کامل دلوا دوں۔ حاتمہ الکلام پر یہ دعا ہے کہ خدائے کریم آپ کی کوشش کا نتیجہ حیر دے اور آپ کو کامیاب کرے۔

مر مجلس صدر اور ارکان کو میری طرف سے سلام مسنون پہنچانا۔ فقط مرقوم

۱۸ ستمبر ۱۸۷۲ء

۱۴ ربیع الثانی ۱۲۸۹ھ

حافظ صدرالاسلام

[ 40 ]

### Letter from Ahmad Hasan to Syed Ahmad Khan

جناب مولوی صاحب مخدوم مکرم مطاع معظم بندہ دام عہدہم

بعد تسلیمات و تمائے ملازمت گدارش ہے ایک شخص نواب محمد اسماعیل خان صاحب نامی ہیں اور نواب محمود خان صاحب نجیب آبادی جو یہاں وارد ہیں جھکو ملے۔ اگرچہ حرم معاون میں عہدہ مصفی سہارپور سے برخاست ہوئے اور عبداللہ پیل بحالی بہ پائی۔ مگر اب کوئی حرم معاونت سمیت ان کے ہیں۔ یہاں کی دولت بے واسطے ان کے گورنمنٹ ہندوستان سے تحریک کی ہے۔ گورنمنٹ ہند بے چہ سو روپیہ واسطے راہ خرچ اور ۱۵ روپیہ ماہواری آئندہ احباب مقول کیا لیکن وہ رضامند نہ ہوئے اور فکر اوروں میں مقیم ہیں۔ وہ جھکو لکھتے ہیں کہ اگر کمیٹی ترقی حواء تعلیم اہل اسلام ہندوستان اس ملک سے کچھ مدد چاہے تو میں قوم ترک سے تحریک اور درخواست چندہ کروں۔ چنانچہ وہ اسم خود تحریر محتاج کمیٹی چاہتے ہیں۔



ایک مسودہ اس کا انہوں نے میرے پاس بھیجا ہے۔ ارسال خدمت کر رہا ہوں۔ اگر بدانت ارباب کمیٹی ایسی درخواست کسی اور طرح سے مضر نہ ہووے اور مناسب سمجھیں تو تحریر کریں مجھکو بہت امید کاربر آری کی نہیں ہے لیکن مولوی صاحب مدوح البتہ کسی قدر امید رکھتے ہیں۔

زیادہ نیاز

مبلغ ۵۰ روپیہ چندہ ایک شخص حاجی حسن ہندی سوداگر مقیم قسطنطنیہ سے مجھکو وصول ہوا۔ داخل اخبار فرمائیے۔ ہمدست سید محمد محمود یا سید جعفر حسین کے ارسال کروں گا۔ والسلام احمد حسن ماتسمہ ۱۸ ستمبر ۱۸۷۲ء

از قسطنطنیہ

خط بنام نواب محمد اسماعیل خاں حسب نشان ذیل پہنچ سکتا ہے لیکن رجسٹری ضروری ہے۔

قسطنطنیہ محلہ غلاطہ بذریعہ حاجی حسن ہندی بملاحظہ  
نواب محمد اسماعیل خانصاحب فائزاد

[ 41 ]

### Letter from Moulvi Mushtaq Husain to Syed Ahmad Khan

بخدمت مولوی سید احمد خانصاحب بہادر سی ایس آئی سکریٹری کمیٹی  
خازن البضائع سلامت

تسلیم۔ فہرست نمبر ۲ مورخہ ۲۰ ستمبر سنہ ۱۸۷۲ ع چندہ مدرستہ العلوم کی بابت ضلع علی گڑھ کی بھیجی جاتی ہے درج فہرست صدر فرمائی جاوے اور ڈنیکو بخار کیوجہ سے بالفعل کام چندہ کا ملتوی ہے ورنہ یہاں بخوشی تمام ہر ایک مسلمان اس کام میں تھوڑی بہت مدد کرنیکے واسطے تیار ہے۔ چنانچہ ایسا ہی ظہور میں آویگا انشا اللہ۔

اس صلح سے جس قدر چدہ پہلے ہوا اور جواب بہرست نمبر ۳ میں  
مدرج ہے اس میں سے کوئی رقم پرامیسری وٹ وغیرہ کی خریداری میں صرف  
ہ ہوگی جو سود سے معاف ہو اور آئندہ ہی جب تک کسی رقم کی مدد  
حاصل ہو نہ صریح کر دیں کہ وہ پرامیسری وٹ کی خریداری میں صرف  
کی جاوے تب تک کوئی رقم اس کام میں صرف نہ ہوگی۔ اور نہ درخواست  
میں سے ارباب انجمن اور شرکاء چدہ کی تحریک اور اتفاق سے کی ہے  
محض والسلام۔

حاکم

مشاق حسن سکریٹری انجمن اسلامی علی گڑھ

۲۰ ستمبر ۱۸۷۲ ع

[ 42 ]

**Acknowledgment from the Political Agent, Marwar  
Agency to Syed Ahmad Khan**

MARWAR AGENCY  
No 301 of 1872

To

SYED AHMED KHAN BAHADOOR, C S I

Life Hony Secy

M. A O C F Committee,

Benares

Di Camp Aboo 20th Sept 72

Acknowledges receipt of his letter of 12 Instant and informs him that Political Agent has with pleasure forwarded the Enclosures to the Maharaja of Marwar, the Maharawal of Jeasulmere, and that for the Maharaja of Bikaner has been transmitted through Captain Burton, Assistant Agent Governor General, at Bikaner

Political Agent

[ 43 ]

**Letter from Captain H. Grey to Syed Ahmad Khan**No. 771  
POLITICAL AGENT'S OFFICEBHAWULPOOR  
Dated 30th Sept/72

Bhawulpoor

To

SYED AHMED KHAN Bhr. C.S.I.  
Life Honorary Secretary,  
M.A.O.C.F. Committee,  
Benares

SIR,

In reply to your letter dated 18th September 1872, I beg to inform you that I will contribute Rs. 2000 to the College on the part of His Highness the Nawab of Bhawalpoor.

The Treasury Officer will remit the money to you on reference.

Yours faithfully,  
H. GREY, Captain  
Offg. Political Agent & Supdt.

[ 44 ]

**Letter from Moulvi Mushtaq Husain to Syed Ahmad Khan**

جناب قبلہ و کعبہ ام سلامت تسلیم  
اترولی سے مولوی سید فضل حق صاحب کا جواب آگیا انہوں نے نہایت  
رغبت کے ساتھ مول لینے دو ٹکٹ کی اجازت دی۔ اب اس کی تکمیل کرائی  
جاوے گی اور آپ کے آنے پر سب کام ختم ہو جاوے گا۔ اطلاعاً عرض ہے،  
زیادہ حد ادب۔

مولوی سید زین العابدین صاحب کو تسلیات اور یہ کہ علی گڑھ کی  
آب و ہوا اب پہلے کئی بہ نسبت بہت اچھی ہے۔ موسم بہت ہی دلکش ہوتا  
جاتا ہے، پس اگر ہوسکے تو علی گڑھ چلے آئیے۔  
خاکسار

مشتاق حسین عفی عنہ  
از علی گڑھ - ۷ اکتوبر سنہ ۱۲۷۲ھ

**Letter from Khalifa Syed Mohd Hasan to  
Syed Ahmad Khan**

حاج محمد مکرّم مطاع معظم حاج مولوی سید احمد صاحب ہمار  
سی۔ ایس۔ آئی راد محکم

تسلیم - معلوم ہیں اب بھی آپ شرکت دربار اہلہ کے واسطے تشریف  
لاویگے یا نہیں کیونکہ سٹار آف انڈیا کا دربار تو بمبئی میں ہوگا۔ ترجمہ کتاب  
اقوم المسالک کی سب سے آپ سے کچھ تحریر نہیں فرمایا۔ امیدوار ہوں کہ اوسکی  
کیفیت سے مفصل آگہی بخشی جاوے۔ پنجابی احبار مطبوعہ ۲۸ ستمبر میں ایک  
خط حصرات شیعہ لکھو کی طرف سے اس استدعا سے چھپا ہے کہ اوں کو  
مفصل آگاہ کیا جاوے کہ انکی تعلیم کا طریقہ مدرسۃ العلوم میں کیا ہوگا۔ چنانچہ  
میں اس پرچہ کو خدمت شریف میں اس عرص سے پہنچنا ہوں کہ آپ کمیٹی  
میں تحریک کرس نا کہ کمیٹی کی جانب سے آپ فرقہ شیعہ کی تعلیم کا طریقہ  
مشترک فرماویں۔ گو اس کا قرار دینا اور مشترک کرنا جب تک مدرسہ قائم نہ  
ہو جاوے قل ار وقت ہے۔ لیکن میری داسست میں اتفاق رائے صائب احبار مذکور  
واسطے رفع شہات اس فرقے کا اور اس عرص سے کہ وہ بدل و جان اس کی  
شرکت کو قبول کریں اور اسکے قائم کرے میں سعی و جواں بہت ضروری  
ہے کہ جہاں تک ممکن ہو طریقہ تعلیم کے مشترک کرے میں سعادت کی  
جاوے۔ ہرچند آپ کے خطوط مطبوعہ پٹیالہ احبار و پنجابی احبار میں مفصل  
مدرج ہیں کہ شیعہ سی کا طریقہ تعلیم جدا جدا ہوگا اور ایک فرقہ کے  
علماء اس کو تحریر کرس گے اور مدرس ہی دونوں فرقوں کے علیحدہ علیحدہ  
ہوں گے۔ لیکن اس سب سے کہ یہ خطوط حسب صابطہ کمیٹی کی طرف سے  
نہیں سمجھے جا سکتے صرف آپ کی تنہا رائے سمجھی جاتی ہے گو وہ  
کیسی قدر وقعت کیوں نہ رکھتی ہو۔ مناسب بلکہ ضروری ہے کہ کمیٹی  
کی طرف سے دونوں فرقوں کا طریقہ تعلیم مفصل مشترک کردیا جاوے اور تقرر

مدرسہ پر اس کو موقوف نہ رکھا جاوے اور میری دانست میں بہتر ہوگا کہ معتبر معتبر علمائے لکھنؤ سے بھی اونکی تعلیم کا طریقہ دریافت ہو کر اور جہاں تک کہ اصول اور مقاصد کمیٹی کے مخالف نہ ہو قبول کیا جا کر مشہر کر دیا جاوے کہ اس صورت میں دونوں فرقہ مطمئن ہو کر اس مدرسہ کے قائم کرنے میں ساعی ہو جاویں گے اور اختلاف کا شبہ جسکی میرے نزدیک کوئی اصل نہیں ہے رفع ہو جاویگا۔ میری یہ بھی رائے ہے کہ اس طرح کی باتیں جیسی شیعہ لکھنؤ نے ظاہر کی ہیں ضرور ہے کہ کمیٹی اون پر ہمیشہ توجہ کرے اور عموماً ایسے اعتراضات اور شبہات کمیٹی کے معمولی اجلاسوں میں پیش ہو کر جہاں تک ممکن ہو اونکی اصلاح کی جاوے۔

آپ کی عرض داشت نام نامی سری حضور دام اقبالہ معرفت سکریٹری گورنمنٹ سرشتہ میں تو پہنچ گئی ہے۔ انشا اللہ تعالیٰ بہ وقت مناسب پیش کی جاوے گی اور آپ کا منشا جو درباب تقرر سالنامہ یا ماہانہ کے ہے مدنظر رکھا جاوے گا۔ والسلام۔ المرقوم ۷ اکتوبر سنہ ۱۸۷۲ء

عریضہ الادب

سید محمد حسن

آپ کی اطلاع کے واسطے لکھتا ہوں کہ ہمارے سری حضور دام اقبالہ نے اہل پنجاب کے واسطے ایک سول سروس اسکالر شپ قائم کیا ہے۔ کیا خوب ہو اگر صوبجات کے رئیس بھی ایسا ہی کریں۔ اسکی شرائط پٹیلہ اخبار میں مفصل مشہر کی گئی ہیں۔

**Letter from M Kempson to Syed Ahmad Khan**

No 2540 of 1872 - 73

To

M SYUD AHMED KHAN Br

SUB-JUDGE Benares.

Sir,

With reference to your note of the 26th September last, I beg to reply that the promise made by me to purchase copy of the Report of your Mahomedan Committee at Benares on the subject of Education was conditional on the sanction of the Lieutenant Governor, whose orders on the subject have not yet been received

On my own part, now that I have carefully examined the contents, I may add that I do not think it will be an addition to school Libraries in general.

I enclose a money order for Rs 5, price of the copy I received, and if there is any thing owing for postage, I will remit the amount on receiving information of what is due

Yours truly,

M. Kempson

14-10-72

**Letter From Syed Ahmad Khan to Juggut Singh**

کدور صاحب عریر و شعیق من سلمہ اللہ تعالیٰ

بعد دعائے ترقی عمر و دولت واضح ہو کہ آپ کا محبت نامہ مورخہ ۲ اکتوبر ۱۸۷۲ء بمقام علیگزہ میرے پاس پہنچا۔ کیونکہ میں سمر میں تھا اسلئے جواب لکھنے میں تاخیر ہوئی۔ اب میں سارس میں واپس آ گیا ہوں اسلئے جواب لکھتا ہوں۔ آپ سے جو چہا پہ جانہ پروگرس کا محمدن ایسکلو اور ٹیل کالج کو

عطا فرمایا ہے اس کا شکریہ - میں آپ کو پہلے انگریزی خطوں میں لکھ چکا ہوں اور پھر اب اس کا شکریہ ادا کرتا ہوں اور عنقریب اوسکے منگانے کا بندوبست کر کے میں آپ کو اطلاع دونگا مگر ایک بات اس سے بھی زیادہ مفید میرے خیال میں آئی ہے اور مجھکو یقین ہے کہ آپ بھی پسند کریں گے اور اس کو منظور کریں گے - آپ اس بات پر خیال فرماویں کہ محمدن اینگلو اورینٹل کالج کے کھلنے میں ابھی کسی قدر توقف ہے کیونکہ جب تک اس کا کافی سرمایہ بذریعہ چندہ جمع نہوالے گا اس وقت تک وہ کھولا نہیں جاویگا - اس صورت میں جس قدر اسباب چھاپہ خانہ آپ کے پاس سے آویگا وہ ایک مکان میں بند رہے گا اور کچھ کام میں نہ آوے گا - میری رائے میں نہایت مناسب ہے کہ آپ اس چھاپہ خانہ کو علی گڑھ سین ٹیفک سوسٹی کو عطا فرمادین - اگر آپ ایسا کریں گے تو ہم علی گڑھ کا نام اس طرح پر رکھا دیں گے (دی علی گڑھ انسٹیٹیوٹ گزٹ اینڈ دی تاجپور پروگرس) اور ایک اشتہار دینگے کہ پروپرائٹر پروگرس پریس نے اپنا پریس سین ٹیفک سوسٹی علی گڑھ کو بطور ڈونیشن عطا کر دیا ہے اور اس لئے ہم نے اپنے اخبار کے ساتھ تاجپور پروگرس کا نام شامل کر دیا - اس تجویز میں بڑا فائدہ یہ ہے کہ تمام اسباب کام میں آوے گا اور عام فائدہ پہنچاویگا اور تاجپور اور پروگرس کا نام بھی ہمیشہ قائم رہے گا - دوسرا فائدہ یہ ہے کہ محمدن اینگلو اورینٹل کالج بھی غالباً علی گڑھ میں قائم ہوگا اور اس کا چھاپہ خانہ اور علی گڑھ سین ٹیفک سوسٹی کا چھاپہ خانہ اور کاروبار سب یک شامل ہو جاویگا - تیسرا فائدہ یہ ہے کہ عنقریب سید محمود تمہارے دوست ولایت سے واپس آنے والے ہیں اور غالباً علی گڑھ اخبار کے کاروبار اور نگرانی انکے متعلق ہو جاویگی اور علی گڑھ کے اخبار کا کاغذ بھی عمدہ کیا جاتا ہے اور اسکی انگریزی ایڈٹیری کا بھی اہتمام شروع سال سے اور طور پر کیا جاویگا - پس اس تجویز سے ہر قسم حاصل ہوگا - اب اگر آپ کو یہ تدبیر پسند ہو تو فی الفور میں راجہ جے کشن داس بہادر سکریٹری سوسٹی کو لکھوں اسباب لائیکے واسطے آدمی روانہ کریں جو مذکورہ بالا

صورت آپ کو پسند نہ ہو اور آپ کو یہی منظور ہو کہ عملوں ایگلواورینٹل کالج ہی کو عطا فرماؤں تب بھی محکو مطلع فرماؤں کہ میں آدمی بھیج کر اوسکے مسکایے کا اہتمام کروں۔ مگر اس حالت میں یہ بات اور آپ کو کر ہی ہوگی کہ آپ کمیٹی کو احارت اور احیار دیں کہ اگر سر دست اوس سے کوئی کاربرادی ہوتے نہ دیکھے تو اوسکو فروخت کر کے روپیہ عملوں ایگلواورینٹل کالج وڈ میں جمع کر دے۔ زیادہ والسلام فقط۔

رقیعہ

سید احمد خاں ار بارس

مورحہ ۱۷ اکتوبر سنہ ۱۸۷۲ع

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### **Memo of Dr. James R. Jackson**

My opinion has been asked as to the eligibility of Allygurh as a site for the new Mohamedan College

My experience only extends over a period of less than two years; but this again is supplemented by that of my predecessors, Doctors Clark and Kilkelly. I have no hesitation in asserting on my own judgement, corroborated by the authority of these gentlemen that Allygurh is one of the healthiest Stations of the North-Western Provinces. It is particularly free from Malarial disease, especially that low form of fever, which has of late ravaged the Saharunpore, Muzuffer Nugur and Meerut Districts.

Being situated on the line of railway it is of course liable to epidemic visitation. Lately Cholera and Dengue made their appearance in the city of Coel, but the former of these diseases at any rate did not assume the virulent form which so generally prevailed in so many of the other towns of the North-West. Coel enjoyed a similar comparative



immunity in previous visitations of Cholera, and this fact testifies to the general salubrity of the place

The well-water, an element on which the inhabitants lay so much stress, and with just cause, is of the best quality filtering through a porous, sandy soil, and containing but a small proportion of lime salts. The water is soft, plentiful and procurable at an uniform depth of about 20 feet from the surface.

There are no very extensive jheels in the neighbourhood, and near the Station the drainage is tolerably good; but there is room for improvement in this respect.

If it shall be decided that the College is to be built at Allygurh, I would recommend that a Committee consisting of the Magistrate, Civil Engineer and Civil Surgeon be convened to act in concert with a Committee selected by the Native gentlemen concerned, to fix on a proper site, after careful inspection of the most eligible sites near Coel, due regard being paid to natural drainage, the vicinity of marshes, railway embankments, prevailing winds and other local peculiarities bearing on the question of health.

Allygurh  
18th October 1872

JAMES R. JACKSON M. D.  
Offg. Civil Surgeon

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### Letter from Moulvi Mushtaq Husain to Syed Ahmad Khan

جناب قبلہ و کعبہ ام سلامت - تسلیم  
سند عمری مجلس خزانۃ البضاعة پھونچی، سرپر رکھا آنکھوں سے لگایا  
سینہ سے چٹایا اور بڑی عاجزی کے ساتھ جناب باری میں اس کام کے  
حسن انجام کے واسطے دعا کی - خدا جو گنہگاروں کی بھی سن لیتا ہے اوسکو  
قبول کرے اور کرے گا -

آپ کے رسالہ کا منتظر ہوں - کوئی اور خط سید محمد محمود صاحب  
کا ملا یا نہیں - نومبر میں آنا قرار پایا یا دسمبر میں - والتسلیم -

خاکسار مشتاق حسین عفی عنہ

از علی گڑھ ۲۳ اکتوبر سنہ ۱۸۷۲ء

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## Letter from Amir Hasan to Syed Ahmad Khan

امیر حسن سکریٹری احمد تہذیب صوبہ بہار۔ واقع ۱۰ نومبر سنہ ۱۸۷۲ء

ار مقام قیام حال حاحی پور صانع ترہٹ

بہا لاجبات حجة القاب آفتاب ہند مستعفی عن المحامد

مولوی سید احمد حاصاحب بہادر سی اس آئی سکریٹری کمیٹی حار  
الصاعہ مدرسة العلوم مسلمانان ہند اندالہ بالدوام والاستحکام

احارات کے دیکھنے سے احمد تہذیب صوبہ بہار تمام تر آپ کی  
واولعزم کمیٹی کی فیاض مشاؤں اور سراپا رواہ ارادوں سے کلیۃً متفق ہو کر امید  
کرتی ہے کہ اگر کمیٹی حار الصاعہ حسا کہ دریائے دحار کو حس و  
حاشاک سے گریز اور چمن سرسراور شاداب کو حارسد سے عار نہیں اس کو  
قابل امداد بصیر ہما کے کاعدات متعلقہ کمیٹی ار اندائے تا اس دم یکمارگی  
عاب فرمادے تو یہ احمد تمام مد معائنه صواطل اور اطلاع حالات  
ضروریہ کو حیاں تک ممکن ہو سکے امداد و عمل میں لاوی۔ گرچہ اس احمد  
عظیم المقاصد کا سرمایہ حاص چداں معتدہ نہیں ہے کہ حس سے امداد کافی کی  
صورت ہو ناہم مقتضائے ہمدردی اور رواہ قومی کے حسب لیاقت عاخرانہ  
اپنے قمل حرداری یوسف کی اس احمد بے کمیٹی کی شرکت اپنے دمہ  
واحاحات سے کر لیا ہے اور اس احمد کی دلی آرزو ہے کہ آئندہ کمیٹی حار  
الصاعہ ہر ایک امور کی مشورت اور عانت کواعد رویداد سے عرت اور اوتجار  
حشے۔ کمیٹی حار الصاعہ سین ٹیک سوسیٹی بہار اور اسکی برچ سوسیٹیوں  
اور بڑے بڑے دولت مدان اہل اسلام صوبہ بہار کے نام نامید امداد کے کاعدات کو  
بہحسب پسند کرتے ہیں یا نہیں۔ احمد متوقع دریافت ہے کیونکہ بوجہ عدم طہور  
اس امر کے مقاصد عالیہ پر اس کمیٹی کے بحر اشخاص احمار ہوں کے  
علی العموم اس صوبہ بہار کے امراء و روساء دی ہمت اور دولت مطلع نہیں ہیں  
ورہ ممکن نہیں کہ ایسے امر عظیم الشان کثیر المفعول کے استحکام اور امداد سے  
ناصر رہتے۔ فقط اس کمیٹی عظیم الشان کا ایک ادبی حیرخواہ۔ امیر حسن  
سکریٹری احمد تہذیب صوبہ بہار۔

(صورت مطوری استدعا ہے کہ اس پرچہ کے درج احمار کمیٹی ہوئے

کی ضرورت ہے)۔

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### Letter from Shah Ruknuddin to Syed Ahmad Khan

سید مولانا دام مجده، - تسلیم

مدرسۃ العلوم کے متعلق آپ سے بطور خود امور دریافت کرنا چاہتا ہوں اگر طبیعت اچھی ہو اور کچھ تکلیف نہ ہو تو جواب عنایت فرمائے -

اول - انتخاب کتب دینیہ کا کس طریق پر ہوگا - آیا مثلاً منجملہ صحاح ستہ کے صحیحین تمام و کمال پڑھائی جائیگی یا اصل کتابیں چھوڑ کر مشکوٰۃ شریف خواہ مشارق الانوار یا جمع بین الصحیحین یا جامع الاصول اختیار کیجائے گی اور نسخہ اول کتابوں کا بدستور رہے گا - چھانٹ چھوٹ کچھ اوس میں نکی جائیگی یا یہ طریقہ نکلے گا ایک مجموعہ تفسیر قرآن کا ہوگا جس میں اقوال متعدد تفاسیر میں سے منتخب کرلیے جائیں گے یا نئی تفسیر بنائی جائیگی - علی ہذا القیاس احادیث کا انتخاب ہو کر ایک مجموعہ علم حدیث کا ہوگا - اسی طرح اصول علم تفسیر و حدیث و فقہ منتخب کیا جائے گا اور اس کا نام مجموعہ اصول ہوگا اور کتب فقہ کس طریق پر پڑھائی جائیگی - کوئی کتاب مثلاً در مختار و طحاوی و شامی اختیار کی جائیں گی یا منجملہ مسائل فقہ کے کچھ مسائل چھانٹ لئے جائیں گے اور اس کا نام مجموعہ فقہ ہوگا - بہر کیف جو انتخاب کتب فقہ کا ہوگا وہ چاروں ائمہ کے مذہب کا مجموعہ واحد ہوگا یا علیحدہ علیحدہ یا کسی کے موافق نہ ہوگا اور عقائد اہل اسلام کا طریقہ تعلیم کیا ہوگا - آیا یہی کہ مثلاً شرح عقائد نسفی یا شرح مواقف پڑھائی جائے گی یا عقائد کا بھی امتحان کیا جائے گا جس کا نام مجموعہ عقائد ہوگا اور اگر کسی طالب علم کی یہ خواہش ہو کہ علاوہ کتب دینیات مروجہ مدرسہ کے تکمیل پوری علم حدیث و تفسیر و اصول و فقہ کی کرے تو ایسی تعلیم کا امتناع ہوگا یا مجاز رہے گا -

دویم - اگر کوئی مسلمان اس شرط سے چندہ دے کہ ہمارا رویہ

صرف مثلاً درجہ حفاظ قرآن یا حدیث و تفسیر و فقہ و اصول بالتخصیص پر صرف

کیا جائے یہ دیگر علوم ولسمیہ میں تو لیا جائے گا اور اس کے موافق عمل ہوتا رہے گا یا نہیں۔

سویم۔ اگر اہل اسلام کے یہ خواہش کریں کہ ہمارے لڑکے وضع لاس و اکل شرب میں پاسد اول شرائط کے نہ ہوں جس کا ذکر تہذیب الاحلاق میں ہے مگر ایسا لاس بھی نہ پہیں جو بد وضع پر دلالت کرنا ہو اور میلے کچیلے بھی نہ رہیں اور کھانا بھی ایسی وضع قدیمہ پر کھائیں نہ چھری کاٹے وعمرہ سے تو منظور کئے جائیگے یا نہیں۔

چہارم۔ اگر خدا بحواستہ مدرسہ جاری نہ ہو یا بعد احرا اوس میں کچھ قیود واقع ہوں تو جس لوگوں نے چندہ دیا ہے اوسکے واپسی کا کیا ارادہ ہے۔ فرص کیا جائے کہ مکانات کی تعمیر میں کئی لاکھ روپہ صرف ہو گیا اور آخر کار مدرسہ نہ چلا تو در چندہ کیا ہوگا اور اس کا کیا نتیجہ نکلے گا۔ پنجم۔ علماء جو واسطے تعلیم کے مستحب کئے جائیں گے وہ مخصوص چندہ دیبے والوں اور ان کے ورثاء کی رائے پر ہوں گے یا رضامندی اکثر اہل اسلام کے کسی طریقہ خاص سے کرائے جائیگے۔

ششم۔ اگر اہل اسلام یہ چاہیں کہ محکم تصویب مدرسہ میں نہ لگائی جائیں تو یہ شرط منظور ہو سکتی ہے یا نہیں۔

ہفتم۔ اس باب میں کیا اطمینان کر لیا گیا ہے جو طالب علم اس مدرسہ کا اعلیٰ درجہ تک تعلیم پا کر خارج ہو جائے تو وہ گورنمنٹ سے کسی خاص عہدے یا اعرار کا مستحق ہو جائے گا۔

ہشتم۔ کوئی درجہ تعلیم قانونی کا اس مدرسہ میں ہوگا یا نہیں اور اس تعلیم کا ڈپلومہ کافی سمجھا جائے گا یا پھر امتحان دینا پڑے گا۔

مر دوعہ کا حوالہ تفصیلی براہ عایت تحریر فرمائیے فقط

الراقم الائم  
شاہ رکن الدین ڈپٹی اسپیکر مدارس  
صلح گوردکھپور  
۱۸ نومبر ۱۸۷۲ء

[ 52 ]

**Letter from Munshi Zakaullah to Syed Ahmad Khan**

جناب فیض مآب سلامت

آپ کا محبت نامہ باستفسار مدرستہ العلوم پہونچا - میرے نزدیک علی گڑھ کی جو خوبیاں بیان کی گئیں وہ صرف خیالی ہیں اور نفس الامری نہیں اور اس کا ایسا ہی حال ہے جیسا کہ اس کے نام کا حال ہے کہ اول جز پیارا ہے اور دوسرا جز مکروہ ہے اور معلوم نہیں کہ کیا کیا ہم اس کو پڑھ سکتے ہیں۔ مگر تمام ممالک مغربی میں کوئی شہر ایسا بھی نہیں کہ اوسکے واسطے یہ خیالی خوبیاں گڑھی جائیں اس واسطے میں متفق الرائے ہوں کہ وہ یہاں اس قصبہ میں قائم ہو - فقط

ذکاء اللہ پروفیسر الہ آباد کالج

[ 53 ]

**Letter from Amir Hasan to Syed Ahmad Khan**

بہالخدمت محتشم دوران معظم الزماں جناب مولوی سید احمد خان صاحب بہادر سی۔ ایس۔ آئی سکریٹری کمیٹی خازن البضاعت دام عنایتہ

نہایت ادب سے تسلیم عرض ہے - قبل اس کے بھی بعد وصول ہونے پارسل کاغذات عنایتی کے ایک عرضداشت بدریافت اس امر کے کہ آیا قبل اس کے بھی اضلاع بہار کے رئیس اعلیٰ اسلام کی خدمات میں طرف سے صدر کمیٹی کے رسالہ جات استدعائے امداد کی بھیجی گئیں ہیں یا نہیں بصورت آخر باہتمام اس انجمن کے تقسیم کیا جاوے۔

۲۔ باوجود گذرنے عرصہ کے اب تک جواب سے اوسکے سرفرازی نہوئی۔ آخر بعد انتظار کے انجمن تہذیب صوبہ بہار کا ایک جلسہ واسطے اغراض بطور کارروائی متعلق کمیٹی خازن البضاعت کے ۲ شوال ۸۹ ہجری کو منعقد

ہو کر جو کارروائی اوسکی ہوئی ہے کیفیت رونداد مسئلہ عرصداشت ہدہ سے  
 واضح رائے عالم آرائے آپ کے پہنچی ہوگی - صورت پسندیدگی اوسکی امید  
 ہے کہ درج احبار تہذیب الاحلاق یا علی گڑھ احبار کے فرمایا جاوے اور جواب  
 عرصداشت ہدہ سے بہت جلد آگاہ فرما کر عرت بحشی جاوے - فقط

۱۰ دسمبر ۱۸۷۲ء

مقام حاجی پور

کمیشی حارن المصاعت مدرستہ العلوم

امیر حس سکرٹری انجمن تہذیب صوفیہ بہار

[ 54 ]

**Letter from C W Muir to Syed Ahmed Khan**

GOVERNMENT

N. W. PROVINCES

LIEUT. GOVERNOR'S CAMP

*Hurdwar 25th November 72*

MY DEAR SIR,

I have to acknowledge with thanks the receipt of the copy of the Mahomedan Social Reformer of the 15th of the current month, containing an account of the proceedings of the meeting of the Mahomedan Anglo-Oriental College Fund Committee with reference to the selection of a suitable locality for the establishment of the proposed College.

I remain,

Yours very faithfully,

C W. MUIR

Private Secretary

SYED AHMED KHAN BAHADOOR C S I

[ 55 ]

### Letter from Khalifa Syed Mohd Hasan to Syed Ahmad Khan

مخدوم و مطاع بندہ جناب مولانا سید احمد خان صاحب بہادر سی ایس آئی زید مجدم تسلیم کے بعد نوازشنامہ ۴ دسمبر کا جواب لکھتا ہوں۔ یہ آپ کا فرمانا اس وقت مجھ کو ملاتا تھا جبکہ میں نارنول جانی کے قصد سے گاڑی میں سوار بیٹھا تھا۔ سفر میں کام کی کثرت رہی اس واسطے جواب لکھنے سے مقصر رہا۔ معاف فرمائیے۔

نوٹ قیمتی چھ سو روپیہ بابت چندہ مدرستہ العلوم ارسال ہیں۔ دستور العمل اول خدمت میں بھیجوں گا پھر دیگر اصحاب کو دکھلاؤنگا۔ حضرت کیا کیجئے فریقین میں تعصب کا عجیب حال ہے۔ ورنہ ترتیب دستور العمل کوئی بڑی بات نہیں۔ میری دانست میں تو میرے ہم مذہب صرف علیحدہ رہنے کے واسطے بھانہ کرتے ہیں۔ خیر جو کچھ خدا کو منظور ہے ہو جائے گا اور میں تو نہ سنی ہو کر اس کام کی تائید کرتا ہوں نہ سنیہ ہو کر۔ فقط مسلمان ہو کر تائید کرتا ہوں اور مجھے خوب یقین ہے کہ خواہ مخالف لوگ کچھ بھئی کریں خدا کے فضل سے یہ مدرسہ کسی نہ کسی روز ضرور جاری ہو جاویگا۔ صبر اور استقلال چاہیئے۔

بحمد اللہ تعالیٰ، جب آپ سا شخص اس کا بانی ہے تو کیا اندیشہ ہے۔ جناب سید محمود صاحب سلمہ تعالیٰ کی تقریر اخبار میں پڑھ کر نہایت خوشی ہوئی اور یہ دیکھ کر کہ ہائی کورٹ نے ان کو اپنا ایڈوکیٹ منتخب کیا زیادہ تر مسرت ہوئی اللہم زد۔ لیکن حضرت میں سید صاحب کے دیدار فرحت آثار سے بجز چند لحاظ کے مستفیض نہ ہو سکا۔ وہ فوٹو گراف جو آپ نے از راہ شفقت عطا فرمایا تھا میری جیب میں سے رات کو ریل میں کہیں گر گیا اب اس کی تلافی آپ کے ہاتھ ہے۔ والسلام۔ المرقوم ۲۹ دسمبر ۱۸۷۲ء مقام پٹیالہ عریضۃ الادب

سید محمد حسن

مکرر گذارش ہے نوٹ قیمتی ایک ہزار روپیہ مرسل ہے اس سے میرا اور بھائی صاحب کا چندہ بے باقی ہو جاویگا۔ والسلام براہ کرم رسید سے مطاع فرمائیے۔

**Letter from Editor Oudh Akhbar to  
Syed Ahmad Khan**

حاج علی دام اقبالہ -

عرصہ سے کہ نئی عریضہ اکھڑے کا اتفاق نہیں ہوا معاف فرمائیے گا۔  
مضمون ہدیب الاحلاق ریب احمار ہوا مگر دو بیں احماروں میں خالہوں کی  
شورش ہر کم نہیں ہوئی۔ اس ہمتہ میں مشی صاحب کاپور شریف لیے گئے  
تھے۔ ڈپٹی صاحب ہادر بی ان کو حب دھمکایا کہ تم بی ایک کرشناں اڈنر  
کو نوکر رکھ کے اپنے احمار کا (مدرستہ العلوم کی ٹائند میں) ناس کر رکھا ہے۔  
تمام مضامین سد احمد حاں صاحب کے اسمیں ہر دنا ہے۔ چونکہ مشی صاحب کا  
مطبع کاپور میں ہے اس واسطے اوہوں بی رعانت کے حواب دئے۔ تاہم  
وہ بہت لال پیلیے ہوئے اور محکو اور آپ کو اور اکثر اشخاص کو سحت سست  
کہا۔ افسوس ہے کہ آحتک تو میں بی حاں بھا کہ بہ شخص شاید کسی خوش  
حمیت ہی پر حضور سے مباحثہ کرے اور برا بھلا کہے پر محور ہے مگر اب  
معلوم ہو گیا کہ فقط مصابیت اور صد ہے۔ لاحول ولا قوۃ ایسے ہی مسلمان  
ہیں۔ ہر چند میرے مکرم مولانا علی بخش حاں ہادر ہی متعصب ہیں مگر ایسے  
صدی اور معلوب العصب ہیں۔ خدا رحم کرے۔ میری رائے ہے کہ کسی  
حلسہ میں اس شخص کو ایسی رک دی جائے کہ آئندہ بہ شخص اپنی ہٹ دھرمی  
پر قابل ہو کر مخالفت چھوڑ دے۔ تمام ہندوستان میں میرے اردنگ انہیں حضرت  
کی اشمالک ہے۔ آگرہ احمار انہیں کا بچہ ہے۔ میو گرٹ درم باحریدہ ہے۔  
اور اور دریات ہی اکثر انہیں کی تحریک سے مخالفت مدرستہ العلوم کی اختیار  
کرتے ہیں۔ حالانکہ اوہی مخالفت سے کیا ہو سکا ہے۔ حضور کو معلوم ہوگا  
کہ اودہ احمار کے اڈنر کو کامل ارادی نصیب نہیں ہے۔ اس واسطے اوسکے  
(یعنی میرے) خیالات کا گلا گھٹا ہے۔ اور جو مضامین باہر سے آتے ہیں  
(یعنی آپ کی تعریف کے متعلق) اون کو بھی کہی چھاپ بی میں ناکامیاب  
رہا ہے۔ مشی صاحب نوآپ کے تہ دل سے معتقد اور پائگاہ عالی سے بخوبی



واقف ہیں لیکن تاہم بہت سے آدمی اُن کے خیالات نیک کو روک دیتے ہیں۔ ہرچند حضور کی ذات مستغنی ہے لیکن اگر مناسب ہو تو کبھی کبھی منشی صاحب مالک مطیع کو یہ ترسیل والا نامہ جات معتقد بنائے رکھئے۔ اور اگر کبھی مناسب ہو تو لکھئے کہ مخالف ہمارا کچھ نقصان نہیں کر سکتے مگر دوستوں کو چاہیئے کہ وہ دوستی میں راسخ دم رہیں اور ہمیشہ تائید مناسب کرتے رہیں ورنہ ہٹ دھرم اور حاسدوں کا کیا ہے وہ تو ہمیشہ برسرِ پرخاش ہی رہا کرتے ہیں۔

منشی صاحب حضور کے خط سے جو تہذیب الاخلاق کے مفت دینے کی بابت تھا بہت مشکور تھے اور بذریعہ تحریر شکریہ خط لکھنے والے تھے مگر کانپور جانے سے گم صم ہو گئے۔ اب فرماتے ہیں کہ جناب مولانا کو لکھا جاوے کہ ہم کو تہذیب الاخلاق کا نقصان منظور نہیں اس واسطے ہم اوسکو قیمتاً ہی لیں گے۔ چنانچہ بعد حصول جواب قیمت ابلاغ ہوگی۔ امید کہ جواب سے جلد معزز فرمایا جاؤں۔ زیادہ حد ادب۔ بعد ملاحظہ یہ خط چاک فرمایا جائے۔

کمترین اڈیٹر اودھ اخبار

پنجابی اخبار میں تصویر کی بابت جو خط چھپا ہے اوسکو پڑھکر نہایت طبیعت خوش ہوئی۔ اللہ تعالیٰ آپ کو سلامت باکرامت رکھے۔

[ 57 ]

### Letter from Maulana Ali Bukhsh to Syed Mahdi Ali

سیدنا و مولانا تسلیم۔

آپ کا دوسرا خط دیکھ کر مجھکو بے اختیار ہنسی آئی، خدا تمہاری جان سلامت رکھے۔ مجھکو سید صاحب جناب کے خیالات سے قطع امید ہوئی تھی آپ نے پھر قائم کردی۔ خدا کرے اس کا ظہور ہو جائے، لو اب سچ تو کہو سب سے احرف وغیرہ میں واقعی آپ کو خلیجان ہے اور مجھ سے سچ مچ خدا کے یہاں شکوہ کرو گے یا محض تفنن طبع شوخی تحریر و مذاق عادی ہے۔ اگر شق اول صیح ہے تو اوس کا جواب آخر کسی قدر بطویل و تفصیل چاہتا

ہے۔ کیونکہ محفل تحریر سے آپ کا شہہ شاید رفع ہوگا۔ چونکہ محکو یہ منظور نہیں ہے کہ مباحث کلامیہ حدیدہ میں علی حش ایک طرف اور مواوی مہدی علی صاحب طرف ثانی قرار پا کر لوگ ہسین اور حوش ہوں۔ لہذا آپ کی مرضی ہو تو ایک چھوٹا سا رسالہ اس تمہید سے لکھدوں کہ میرے ایک دوست نے مجھ سے چار سوال کئے ہیں جن کا یہ جواب ہے تاکہ اوروں کو بھی اس سے فائدہ ہووے۔ اور اگر محض تقریر کافی ہو تو کسی خط میں لکھ بھیجوں۔ آپ الاوہ ہو آئے ہوں گے۔ خط مفصل مع رسالہ بھیجے گا وعدہ وفا کیجیے۔ اب میں ایک ایسے دل کی بات آپ سے بعد مدت طاہر کر کے مشورہ چاہتا ہوں۔ وہ یہ ہے کہ مدرستہ العلوم کے باب میں انواع و اقسام کی رائیں مری نظر سے گذرتے جاتے ہیں مگر میں نے اپنی رائے اس وقت تک اس خاص امر میں نہیں طاہر کی ہے۔ اب کہ سید محمود صاحب کی رائے میں یہ دیکھی تو وہ شہہ کسی قدر رفع ہوا کہ غالباً ہماری مدہنی کتابوں میں اصلاح کی یہ ٹھہرے گی اور دسیات میں شائد دسب انداری ہو کر ملت بجزیرہ کی تعلیم نہ ہوگی۔ چونکہ میں اس قدر امر میں سید احمد خان صاحب سے مخالف نہیں ہوں کہ ہماری قوم کو علوم حدیدہ کی تحصیل ضرور ہے اور تعلیم موجودہ غیر کافی ہے۔ صدری میندی شرح جمععی وعمرہ کتب معقولات سے اب کام نہیں چلتا ہے۔ لہذا اگر کوئی مدرسہ ایسا قائم ہو کہ اوس میں علوم حدیدہ انگریزی سے ترجمہ ہو کر پڑھانے جاویں تو ہمدردی قومی کا پورا نتیجہ نکلے گا۔ مگر پھر بھی تحصیل فقہ و حدیث و تفسیر میں ہرگز حائل نہ آئے پائے۔ مگر چند امور انہی میرے خی میں کھٹکتے ہیں۔ جس سے میں خود بھی چندہ دیے سے مار رہا ہوں اور اپنے احباب سے بھی فرمائش کرتے سے معذور رہا تھا۔ اگر آپ محض محبت کی نظر سے سچ سے سچ اصلی حالات سے مری خاطر جمع کردیں تو خوب ہو۔ اور وجہ زیادہ تر شہہ کی یہ ہوئی کہ وہ ہی شہات شاہ کریم الدس صاحب نے سید احمد خان صاحب سے پوچھے تھے۔ انہوں نے یہ جواب دیا کہ کمٹی کی رائے پر منحصر ہے۔ اس سے سب کو اور ہی شہہ بڑھ گیا کہ اگر خدا بحواسہ کمٹی سے وہ ہی رائے دی جس کو ہم لوگ حائل انداز دس سمجھتے ہیں تو ایسے مدرسہ میں روپہ حرات کرنا

معصیت ہے، ہاں سید محمود صاحب کی تقریر سے میرا جی خوش ہوا اور وہ کسی قدر پابند دینیات کے بھی معلوم ہوتے ہیں۔ کیونکہ میں نے سنا ہے لندن میں نماز عید پڑھی اور روزے بھی رکھے۔ اور سوائے ایک لفظ سخت کے اون کی تقریر میں سختی بھی کم دیکھنے میں آئی۔ گو ان کی رائے کسی قدر مخالف اہل اسلام ہو مگر وہ دوسری بات ہے۔ مدرسہ کے باب میں رائے اچھی لکھی ہے۔ سید صاحب آپ سمجھتے ہوں گے کہ میں سید احمد خاں صاحب کا ہر بات میں مخالف ہوں، ہرگز نہیں۔ میرے نزدیک امور دنیوی میں جس قدر ترویج علوم جدیدہ میں وہ سعی ہوتے ہیں بظاہر مجھ کو اچھا معلوم ہوتا ہے، ہاں ابتدا میں جو وضع طالب علموں کی اور اصلاح کتب دینی کی اون کی رائے میں دیکھی تھی تو مجھ کو بڑا خطرہ پیدا ہوا تھا۔ اب تو کچھ دوسرا ڈھنگ سید محمود والا چاہتے ہیں۔ جس سے امید ہے کہ فریب اندازی عقاید اسلام و کتب ہذا میں نہ ہوگی۔ اب میں اپنے شبہات بیان کر کے آپ سے رائے لینا چاہتا ہوں، جلد جواب دیجیے۔

۱۔ اس مدرسہ کے واسطے لاکھوں روپیہ چاہئے جس کی امید نہیں ہے۔ پھر اگر اوس قدر سرمایہ جمع نہ ہوا تو ہمارا روپیہ کیا ہوگا۔

۲۔ واقع میں بعد جمع ہونے چندہ اور قیام مدرسہ کے تہذیب الاخلاق کے خیالات کی تعلیم تو نہ ہونے لگے گی۔ کمیٹی ایک ہی جلسہ میں سب کچھ کر دکھانے پر تو آمادہ نہ ہو جائے گی۔

۳۔ پوشاک لباس ایک دوسری وضع طلبائے مسلمین کا بدلا جائے گا یا نہیں اور کس قسم کا ہوگا۔

۴۔ اگر خاص درجہ تعلیم کتب دینی کے واسطے روپیہ دیا جائے تو وہ اس شرط خاص کے ساتھ منظور ہو کر تعمیل شرط ہوگی یا نہیں۔

۵۔ علمائے مسلمین واسطے تعلیم کے کس قسم کے لوگ منتخب کئے جائیں گے۔ وہ ہی مشرقی تعلیم یافتہ جن کی توحید سے تہذیب الاخلاق پورا ہوا ہے یا کسی دوسری قسم کے۔

۶۔ اس مدرسہ کے قائم ہونے میں تحمیلاً کئی مدت درکار ہے ۔  
 ۷۔ کب تک انتظار کر کے اپنے رویہ کی واپسی اہل اسلام کرسکیں گے۔ یا کبھی واپس نہ ہوگا۔ برسوں تک یہی کہا جائے گا کہ صبر کرو انتظار دیکھو ۔

۸۔ جو مدارس بالفعل جاری ہیں ان پر بحالت کم جمع ہونے چدہ کے اور چھوٹا سا اسکول جاری ہوئیے کیا ترجیح مدرسہ العلوم کو ہوگی فقط۔  
 محکمہ اس وقت بلکہ مدت سے سخت اسوس ہے کہ ہماری قوم میں سید احمد خان صاحب ایک شخص لائی اور نامور اور معرر اور دی عقل پیدا ہوئے اور ترقی قومی پر آمادہ ہوا ان کا ارادہ طاہر کیا گیا۔ مگر اپنی خودرانی سے مدھی دست انداری و انقلاب دیں ایسا ان کی طبیعت میں حم کیا کہ اصلی عرص ہوت ہوگئی اور تمام قوم کو ان سے نمرت پیدا ہوگئی ہے۔ محکمہ بھی جس قدر مخالفت ہے ان کے خیالات مدھی سے ہے نہ ان کی ذات خاص یا تعلیم علوم حدیدہ سے ۔ واللہ علی ماہول شہد والسلام  
 نامہ سیاہ = علی بخش عفی عنہ

[ 58 ]

**Letter from Raja Jaikishan Dass to Syed Ahmad Khan**

*D/Alligurh the 4th Jany 1873*

To

MOULVI SYUD AHMED KHAN BAHADUR c s i

*Benaras*

DEAR SIR,

In reply to your letter of the 15th ultimo, I have the pleasure to inform you that Mr Lawrence, the Collector, Dr Jackson, the Civil Surgeon, Mr. Hunt, the Executive Engineer as well as Mohomed Inayat Ulla Khan and Moulvi Mohomed Yoosuff have all agreed to act as members of the special committee for the selection of a suitable site at Allygurh for the Muhammadan College And as for myself, I very thankfully accept the membership of the Committee

I remain,

Yours truly,

RAJA JAIKISHUN DASS

[ 59 ]

**Letter from S. Brooke to Syed Ahmad Khan**

JABALPUR

*January 10th, 1873*

MY DEAR SIR,

I have received your note of the 5th Jan. I fear that my influence with H. H. The Shahjehan Begum of Bhopal has been over-rated, but when I see Her Highness which will perhaps be shortly, I shall not fail to press on her consideration the claims of as worthy an object as the proposed new Mohammedan College. At any rate you may depend upon me to do my best to induce Her Highness to contribute and to further the good work in any other way that lies in my power. To this end I shall be obliged if you send me as a guide and for information as to what has already been done, the list of members up to date.

Wishing you every success and speedy attainment of the goal you have worked out for yourself and with kind regards to your son,

Syed Ahmed Khan  
Sub-Judge  
Benares

Believe me,  
Yours very truly,  
S. BROOKE

[ 60 ]

**Letter from Syed Habib Ali to Syed Ahmad Khan**

مخدوم مکرم و معظم جناب سید احمد خان صاحب بہادر سی ایس آئی دام اقبالہ  
بعد سلام مسنون واضح راے عالی ہو۔ کرامت نامہ سامی بعد مدت دراز  
ورود ہوا۔ بدریافت خیریت مزاج مبارک کمال خوشی ہوئی اور یاد آوری  
سامی نہایت ممنون ہوا۔ آپ نے بمقدمہ چندہ مدرسہ کے لکھا ہے۔ انشا اللہ تعالیٰ

سرکار میں گذارش کر کے جیسا حکم ہوگا اس سے اطلاع دوں گا - اور باقی حال مفصل کی اطلاع عقب سے آپ کو دیاویگی - اور مجھے تعمیل ارشاد میں کچھ مامل ہیں ہے - انشا اللہ تعالیٰ بوقت [یاد] داوا ہے کی نہ ہم بچے گی اور میرا ارادہ ہے کہ میں مقدمہ چندہ حاب والا جاہ امیر الملک سید محمد صدیق حسن حاصاحب بہادر اور حاب مدارالمہام محمد جمال الدین حاصاحب بہادر نائب الملک محروسہ ریاست بھوپال و دیگر اراکین سے گفتگو کر کے حال مفصل سے اطلاع دوں گا - اور مجھے مدام اپنے خادمان میں سے تصور فرما کر کاروبار لائے سے یاد و شاد فرماتے رہتے - اور میری طرف سے خدمت والا درخت سید محمد محمود حاصاحب سلام و بیار غرض کر دیکھتے - فقط - مورخہ ماردم دی قعد ۱۲۸۹ ہجری ۱۲ جنوری ۱۸۷۳ء عریضہ سار

کمترین سید حبیب علی ناظم مشرق و مہتمم کل بدوست پیمائش  
ہر سہ صانع ملک محروسہ ریاست بھوپال

## [ 61 ]

### Letter from Raja Vijeanagur to Syed Ahmad Khan

CALCUTTA

TIVOLI GARDEN

29th January 1873.

My Dear Syed Ahmed Khan Saheb,

I have duly received your kind letter of the 5th Instant last. Many thanks for thus kindly offering to help me in the Council and to send me an outline of the Bill as I hear the Council will break very early this year. I am afraid we have only six or seven weeks more before us and I should like to propose it in good time as there is no time to lose. Please draw out the out-line of the Bill at your earliest convenience and oblige. I am very glad that the subscriptions have risen to upwards of Rs 70,000 and I only hope that the full amount what you look to will be realized In the meantime I have the pleasure to subscribe Rs. 3,000 but I only

regret that under the great pressure on pecuniary matter I could not subscribe more towards this laudable undertaking. I am afraid the Council will be adjourning in the March and it will be too late for you to come then. If you can come even for a few days now I cannot say how glad I will be, but I suppose this will be impossible as you will not be able to leave your Court.

With best regards,

Believe me,  
My dear Syed Ahmed Khan Saheb,  
Ever yours sincere friend,  
R. VIJEANAGUR

[ 62 ]

### Proceedings of the M. A. O. C. F. Committee

رویداد

اجلاس ممبران مجلس خزینتہ البضاعت لتاسیس مدرستہ العلوم

منعقدہ دسویں فروری ۱۸۷۳ء

نمبر ۱۰

صدر انجمن

نواب محمد حسن خان بہادر۔

ممبران موجودہ

مرزا محمد رحمت اللہ بیگ صاحب۔

مولوی اشرف حسین خان صاحب۔

مولوی محمد عارف صاحب۔

منشی سید علی حسن صاحب۔

شیخ غلام علی صاحب۔

سید محمد حامد صاحب۔

سید محمد محمود صاحب۔

## سکریٹری

سید احمد جان ہادر سی - ایس - آئی -

احلاس شروع ہوا - اور رویداد احلاس معقدہ آٹھویں نومبر ۱۸۷۳ء  
نمبر ۹ جو بدستخط سکریٹری مرتب اور کتاب رویداد میں مدرج تھی  
ملاحظہ ہوئی -

حو رائے کہ بہت مقام مدرستہ العلوم کے ممبران سے طلب ہوئی تھی  
اس کے کاعدات پیش ہونے سے اس کی کیفیت حسب تفصیل دیل ہے -

پچیس ممبروں سے اس سے پہلے اس بات پر اتفاق کیا تھا کہ  
مدرستہ العلوم علی گڑھ میں قائم کیا جاوے - اوں کے علاوہ مصلہ دیل ممبروں سے  
بھی اسی حکم کو پسند کیا ہے -

۲۶- مولوی اشرف حسین جان صاحب -

۲۷- سید میر بادشاہ صاحب -

۲۸- حافظ محمد نظام الدین صاحب -

۲۹- مولوی محمد امات اللہ صاحب -

۳۰- مولوی فصل احمد جان صاحب -

۳۱- حضرت مولوی امداد علی صاحب -

۳۲- نواب محمد احمد اللہ جان صاحب -

۳۳- مشی دکا اللہ صاحب -

۳۴- حکیم محمد حکمت اللہ صاحب -

۳۵- مولوی محمد حامد حسین جان صاحب -

۳۶- سید محمد احمد جان صاحب -

۳۷- شیخ محمد ویاص علی صاحب -

۳۸- میر سید تراب علی صاحب -

۳۹- مولوی محمد عیادت رسول صاحب -

۴۰- شیخ حیدر الدین صاحب -



- ۴۱— مولوی سید فرید الدین احمد صاحب -  
 ۴۲— منشی محمد اکرام صاحب -  
 ۴۳— مولوی نجم الدین صاحب -  
 ۴۴— شیخ محمد جان صاحب -  
 ۴۵— نواب محمد فیض علی خان بہادر سی ایس - آئی -  
 ۴۶— منشی محمد صدیق صاحب -  
 ۴۷— جناب مولوی محمد عثمان خان بہادر نے اگرچہ کوئی صاف رائے نہیں دی مگر علی گڑھ کے پسندیدہ ہونے کو تسلیم کیا ہے -

### ممبران مفصلہ ذیل نے اختلاف رائے کیا

- ۱— مولوی محمد حیدر حسین صاحب نے . . . . . الہ آباد تجویز کیا -  
 ۲— میر سید ظہور حسین صاحب نے . . . . . مراد آباد تجویز کیا -

### مفصلہ ذیل ممبران کے پاس سے جواب نہیں آیا -

- ۱— محمد عبدالشکور خان صاحب -  
 ۲— مولوی عبدالاحد صاحب -  
 ۳— منشی محمد الہی بخش صاحب -

صدر انجمن نے فرمایا کہ ہر گاہ ہاؤن ممبران [میں] سے سینتالیس ممبروں نے علی گڑھ میں مدرسہ العلوم قائم ہونے پر اتفاق رائے کیا تو اب اس بات کا تصفیہ قطعی ہو گیا کہ علی گڑھ میں مدرسہ العلوم قائم ہوگا - اور اس بات کی تحریک کی کہ سکریٹری کو اجازت دی جاوے کہ علی گڑھ میں خواہ اوس کے قرب و جوار کے اضلاع میں مدرسہ العلوم کے لئے جائیداد خرید کریں -

مرزا رحمت اللہ بیگ صاحب نے اس تحریک کی تائید کی اور بالاتفاق منظور ہوئی - بعد اس کے سکریٹری نے کہا کہ دفعہ ۲۰ قواعد کمیٹی میں زر چندہ

سے صرف گورنمنٹ پرامیسری ہوٹ یا روویہ ہائے دوامی جس کا ذکر ۲۳ اگست ۱۸۷۱ء میں ہے یا سک آف سگال کے حصہ یا آراضی معافی دوامی کے خریدے کی اجازت ہے۔ مگر سوائے پرامیسری ہوٹ کی جس کو ہم خود اس وجہ سے کہ اس سے منافع بہت قلیل حاصل ہوتا ہے خریدنا نہیں چاہتے اور کسی قسم کی حایداد اقسام مذکورہ بالا میں سے دستیاب نہیں ہوتی یا قدرے قلیل بہت گراں قیمت پر ملتی ہے۔

تمام تحریک کار آدمیوں کی یہ رائے ہے کہ دیہات زمینداری مالگداری کے خریدے میں بھی کچھ نقصان و ہرج منصور نہیں ہے۔ پس میں تحریک کرتا ہوں کہ دفعہ مذکورہ ترمیم ہو اور دیہات زمینداری مالگداری کے خریدے کی بھی اجازت دی جاوے۔

مولوی اشرف حسین حال صاحب نے اس تحریک کی تائید کی اور بالاعتاق یہ رائے قرار پائی کہ واسطے ترمیم دفعہ مذکورہ کے حوالہ ممبران کمیٹی سے حسب مشاء دفعہ ۲۰ قواعد کمیٹی کے رائے طلب کی جاوے۔

سید محمد محمود صاحب نے کمیٹی سے مخاطب ہو کر یہ کہا کہ

جب میں ولایت میں تھا اور اس کمیٹی کے اس ارادہ کا حال سنا کہ بعد تحقیقات اسباب مواقع برقی تعلیم مسلمانوں یہ ٹھہرا ہے کہ مدرسہ خاص مسلمانوں کے لیے بنانا جاوے جس میں تعلیم مسلمانوں کے حال کے مناسب ہو اور پھر اس بات کی اطلاع پا کر کہ کمیٹی نے محکو حقوق میری سے مشرف کیا ہے میں نے اس بات پر توجہ کی کہ ولایت کے اسکولوں اور کالجوں اور یونیورسٹیوں کے انتظام اور طریقہ تعلیم کو دیکھوں اور ایک بدیر جو کہ میری رائے میں ہماری قوم کے حالات کے مناسب ہو صلاح و مشورہ ولایت کے نامی و قابل احساب کے اس مدرسہ العلوم کے لئے طیار کر کے کمیٹی میں پیش کروں۔ چنانچہ وہ تجویز میں نے مرتب کی ہے اور کمیٹی کے سامنے اس امید سے پیش کرتا ہوں کہ اگر اور میر بھی اس کو پسند کریں تو اس تجویز کے موافق عمل کیا جاوے۔ اس تجویز میں میں نے مدرسوں کو دو حصوں

پر منقسم کر دیا ہے - ایک صیغہ اسکول کا ہے جس کا نام مدرسہ رکھا ہے - دوسرا صیغہ کالج کا ہے جس کا نام مدرسہ العلوم رکھا ہے - اور یہ دونوں صیغے علیحدہ علیحدہ قائم کئے ہیں - اور قبل قائم ہونے مدرسہ العلوم کے اور مدرسوں کا جو اس کے تحت میں ہوں گے قائم ہونا ممکن ہے - پس اگر ممبران کمیٹی اس تجویز کو پسند کریں تو میں یہ بھی تحریک کرتا ہوں کہ بہت جلد مدرسہ مقام مجوزہ میں قائم کیا جاوے - اور جب کہ روپیہ کافی جمع ہو جائے گا اس وقت مدرسہ العلوم بھی قائم ہو جائے گا -

میری تجویز میں جو میں نے پیش کی ہے اس میں نے یہ بھی خواہش کی ہے کہ اوس مدرسہ کی کمیٹی کا نام بجائے کمیٹی مدرسہ العلوم کے کمیٹی دارالعلوم رکھا جاوے - اور میں تحریک کرتا ہوں کہ اس تھوڑی سی تبدیلی نام کے لیے بھی اور ممبروں سے رائے طلب کی جائے -

بعد اس کے سید محمود صاحب نے اپنی تجویز پیش کی جو روداد کے آخر میں مندرج ہے - اوس کے سنتے کے بعد ممبران موجودہ نے اوس کو پسند کیا - اور صدر انجمن نے اس بات کی تحریک کی کہ امور مذکورہ بالا کی نسبت ممبران سے رائے طلب ہو اور یہ تجویز چھاپا ہو کر جملہ ممبران کے پاس اور نیز جن اخبار نویسوں کے پاس مناسب ہو اون کے پاس بھیجی جائے - اور جو کہ گورنمنٹ شمالی مغربی اضلاع اور نیز گورنمنٹ ہندوستان نے بذریعہ اپنی چٹھیات کے اس مدرسہ کے لیے گرینٹ ان ایڈ مرحمت کرنے کا وعدہ کیا ہے اس لیے چند کاپیاں اون دونوں گورنمنٹوں میں بھیجی جائیں اس امید سے کہ گورنمنٹ بھی یہ تجویز پسند فرمائے گی اور اگر اس تدبیر کے موافق کالج یا اسکول قائم ہو تو اوس کو گرینٹ ان ایڈ سے مدد دینی ہوگی -

مولوی محمد عارف صاحب نے اس تحریک کی تائید کی اور بالاتفاق منظور ہوئی فقط - بعد اس کے شکریہ صدر انجمن کا ادا کیا گیا - مجلس برخواست ہوئی فقط -

سید احمد - سکرٹری مجلس خزانہ البضاعت

**Proposed Scheme of Syed Mohd. Mahmood**  
**A SCHEME**  
 FOR THE PROPOSED  
**MOHAMMEDAN ANGLO ORIENTAL COLLEGE,**  
*By*  
**SYED MOHD MAHMOOD, ESQUIRE**  
*Member of the Mohammedan Anglo-Oriental*  
*College Fund Committee.*

Before offering any remarks upon the scheme to be adopted at the proposed Institution, I may be allowed to bring to the notice of the Committee, a word which appears to me to have been used by mistake. This Committee calls itself "The Mohammedan Anglo-Oriental College Fund Committee" I think what we mean to found is not a College, but a University, and I hope the members will consent to my proposal that instead of the word College the word University may be substituted

I beg to lay before the Committee the following remarks, on the management and the course of study, to be adopted at the proposed University —

1stly I have to mention first of all that the management of this Institution should be perfectly free from any control of the Government, beyond mere supervision.

2ndly. That the University should secure for itself sufficient annual income to keep it independent of any external aid.

3rdly That subjects which are not exactly of any practical importance, but which improve the mind, should also be taught

4thly. That success in the course of study, appointed by the University, should bring with it pecuniary advantages to the students

5thly. That at the end of a successful course of study, emoluments should be offered to successful students without any special duties attached to them.

6thly. That residence within the precincts of the University and under its discipline should be as indispensable as education in the course of study itself.

The above-mentioned six conditions I consider to be of the greatest importance to any Educational Institution particularly to a University in India. I am so convinced of this, that I can without hesitation say, that unless these are adopted any attempt toward real education and enlightenment of my countrymen must be a failure.

With regard to the first condition, I have to state, that unless a sum, large enough to afford a revenue sufficient to cover the necessary expenditure of the University is raised, the thought of founding any thing like the Institution now proposed by the Committee should be at once discharged from the mind. As long as we depend upon Government for wants which are essentially of a domestic nature, as education necessarily is, we really expect to get what is simply impossible to obtain. The best Educational Institutions in Europe are either entirely or next to entirely free from any control of the Government of the country, and this, in countries where the rulers belong to the nation whose education is to be conducted. With how much greater force does this argument hold good in the case of India where the Government is almost wholly composed of persons belonging to a nation, totally different from us in language, in religion, and in mode of thought. By saying so, I simply mean to support my argument that it is next to impossible for the British Government in India to understand fully our wants with respect to education, or to superintend it in any perfect manner. The utmost that we can expect from an enlightened Government is to receive — what we in fact do receive from our Government — encouragement and patronage. If our University is intended to give sound education, the

English Government as a matter of course will patronize such an Institution, and if any direct pecuniary aid is given to us we should not be unwilling to put our University under the Government supervision, provided no interference is made in the management of the Institution. Under the liberal patronage of the Government, we can carry out our plans with far greater facility and success than the Government, under the existing circumstances, can possibly do. I, therefore, hope that the Committee will not refuse to concede this point which I consider to be of the greatest significance.

The second consideration hardly needs any elucidation. It is evident that no great project can be undertaken without first securing the means for its accomplishment. Colleges supported by mere annual or monthly subscriptions, have invariably failed in India, and it would simply be absurd to establish a University without a certainty of its continuance and prosperity hereafter.

But the third point, I am afraid, will call forth some opposition from you. You will perhaps say that the wants of our community in India are chiefly of a practical nature, and it is useless to attempt to give what is not urgently needed at present. For my own part, I certainly think that our wants at present are more of a theoretical than of a practical nature. Any education must be unsound which does not enlighten the mind, and if we content ourselves with mere practical education, our best students will be of no greater use to the community than those who never go through the course of our University. I consider that, by far the greatest benefit, which ought to accrue from our University, is to change the mode of thought of our students, and thus to produce men who may afterwards prove as so many instruments in the hands of the University, for spreading enlightened notions amongst the people at large. If we fail in gaining this object, we must really consider the University

as a failure too. But if the University succeeds in producing a class of young Musalmans, having enlightened and progressive ideas, I have no doubt, the result will be of unbounded benefit. Wherever a student of our University will go, there will also go with him the notions which it is the object of our endeavours to spread, and the Musalman community will every day become more alive to their present condition, and more zealous to further the cause of enlightened education. Mere practical education is really no enlightened education, and if the University does not afford sound and deep knowledge, it can hardly be supposed to be worthy of any great consideration.

Respecting the fourth and fifth points, I have only to say that pecuniary rewards are a great encouragement to study, even in the most civilized countries of Europe, and in India, where wealth and intellectual exertion seldom go together, they are more than encouragement. It often happens that those wish to learn most have least to maintain themselves, and in such cases pecuniary emoluments cannot fail to produce good scholars.

The sixth point is of the most vital importance. It is to be the chief distinctive feature between our own Institution and the Universities which already exist in India. The mode of life amongst the Musalmans of India requires far greater reform than even their mode of education. And unless we bring a large number of students and able teachers together in one place, and form a society of their own, whose notions and objects should be different from the present society of Indian Musalmans, no educational project can be carried out to any considerable extent. The Government Educational Institutions have lost a great deal of their utility on account of the difficulty of introducing any change in the life of their students, and our University can do no better if residence of students within the precincts of the University, and under its discipline, is not enforced.

If the Committee will consent to adopt the above-mentioned primary considerations, I have to submit to their notice the following scheme of the course of study to be pursued at the proposed University :—

The University should be divided into two departments :—

## I THE SCHOOL

## II THE COLLEGE

### I THE SCHOOL

The object of the School Department is to secure for the college, a certain number of undergraduates properly prepared to go through the course of the University, and also to give facilities to boys, too young to reside within the precincts of the school, whose parents, residing in the University Town or, where the University has established a school, should intend to send them afterwards to the College. These schools should be considered no more than a preparatory step for those who ultimately intend to join the University. In fact this Department will have no connection with the University beyond mere supervision and management.

The buildings for these schools should be erected from the funds raised by this Committee. And the buildings will consist of lecture rooms and a boarding-house to hold a suitable number of boys.

The expenses of the establishments are to be paid partly from the University chest, and partly from the tuition fees. The expenses of the boarding-house should be paid by the boarders themselves. The University might only undertake to keep the school and boarding-house buildings in proper repairs.

Residence in the boarding-house be quite optional since residence at the University will count only from the date of Matriculation.



The education given by these schools will be of an elementary nature, and the admission of the boys will be left entirely to the judgment of the Head of the School.

The Head Master of the school may be a Fellow of the University.

The average age of a student entering the School may be not more than 10 years if he joins the lowest Form. But in exceptional cases the Headmaster will have power to admit boys above that age, after recording the especial reasons which induce him to make such an exception.

The School course is to extend over 5 years and will include:—

1. Persian— Language, Literature and Composition.
2. Arithmetic.
3. Algebra (Elementary).
4. Elements of Euclid.
5. History of India.
6. Geography (General).
7. English (Elementary).
8. Religious Instruction.
9. Arabic (Voluntary).

There may be not more than five hours' attendance at the School.

Boarding students will have to observe the discipline which the Headmaster may think proper for the management of the school.

The Staff of Teachers may consist of:—

1. The Headmaster who will receive ( besides his fellowship allowance,	} Monthly Salary of	Rs.
		...200
2. Teacher of English		... 60
3. Teacher of Arabic and Mahomedan Theology,	{ Two }	... 60

4.	Teacher of Mathematics	Rs 30
5	„ „ Persian	20
6.	„ „ History & Geography	20
7.	„ „ Hand writing (Persian,)	20
8.	„ „ „ „ (English,)	20
Total		<u>430</u>

At the end of every year the University may appoint a Committee to examine the boys, and award Prizes and Scholarships to deserving students. There may be twenty Scholarships, each tenable for one year. At the end of the year, the student may be appointed a Scholar again, if the result of his examination deserves such a favour. The Scholarships may be -

10 of Rs. 5	monthly,	Rs 50
6 „ „ 7	,	Rs 42
4 „ „ 10	„	Rs 40
Total		<u>Rs 132</u>

The amount of prizes will depend upon the funds of the school and the income arising from the tuition fees of the boys.

It is to be hoped, that benevolent persons may endow the school with money whose interest may be spent in awarding Prizes for merit in some especial subjects of study.

The Head Master will have power to hold any examinations before the Annual Examination above-mentioned. But these examinations will be no test to the University nor any Prizes or Scholarships will be awarded for merit. But if the result of a Scholar's examination is very unsatisfactory the Head Master will have power to report accordingly to the University for withdrawal of the Scholarship from such student.

The examination held at the end of the five years' course at the School, will also serve to be the test for admitting boys to the College Department of the University. No student should be admitted to the College Department who fails to show sufficient proficiency in the subjects of Examination, or who has passed his 18th birth-day.

In the School there will be an hour every day during the five years, for religious instructions in simple and necessary points of Mahomedan Theology. No controversial point of Theology should be included in the course, and strict regard should be paid to choosing books, which contain doctrines received in general by the Musalmans of India.

Boys of the Imamea persuasion will have to receive religious instruction from a teacher of their own persuasion.

A boy entering the College Department of the University is expected to be acquainted with the general principles and doctrines of the Mahomedan religion to make it unnecessary for the University to enforce any further compulsory religious instruction. Of course every student will have a perfect right to study the Theology of his religion in particular, as will hereafter be detailed.

## II. THE COLLEGE

The College may be divided into two Departments:—

1. The Lower.
2. The Upper.

The object of the Lower department is to afford instruction in the general branches of knowledge necessary for a liberal education.

The Upper Department is meant to afford sound and deep education in one Special branch of knowledge, at the choice of the student.

The course of the Lower Department will extend over 4 years. There may be not more than three hours' Lectures every day.

The course of study for the Lower Department of the College will comprise the following subjects —

1 Any two of the following languages —

1 Aabic, [language and literature]

2 English Do Do

3 Sanskrit Do Do

4 Latin Do Do

5 Greek Do Do

II \*MATHEMATICS —, c.

Algebra

Theory of Equations

Plane Trigonometry

Spherical Trigonometry

Conics

Solid Geometry

Differential Calculus

Integral Calculus

STATICS

Elementary Statics, including the Resolution of Forces, the Mechanical Powers, the Centre of Gravity, and simple cases of Equilibrium of bodies or systems of bodies under the action of Gravity.

DYNAMICS

Elementary Dynamics, including the Laws of Motion, and propositions required for determining the Rectilinear Motion of a body whether free or along inclined planes

\* This course is required for the B.A. Examination of the London University

Motion of Projectiles, and the simpler cases of motion round centres of force.

## HYDROSTATICS, HYDRAULICS, AND PNEUMATICS.

Elementary Propositions respecting the nature; transmission and intensity of Fluid Pressures and the Conditions of Equilibrium of floating bodies.

Nature and simple properties of Elastic Fluids; and the Pressures produced by them.

Specific Gravity and modes of Determining it.

The common Pump and Forcing Pump.

The Hydrostatic Press.

The Barometer.

The air-Pump

The Steam-Engine.

## OPTICS. (Geometrical).

Law of Reflexion and Refraction;

Reflexion at plane mirrors, Reflection at spherical mirrors, and Refraction through lenses, the incident pencils being direct.

Separation of Solar light into rays of different colours; Description of the Solar Spectrum. Description of the Eye; Simple Optical Instruments; Camera-Obscura; Reflecting and Refracting Telescopes.

## ACOUSTICS.

Nature of Sounds; mode of Propagations;

Musical Tones, and simple propositions respecting them.

## OPTICS (Physical)

Fundamental Hypothesis of the Undulatory theory respecting the Origin and Propagation of light.

General explanation of Interferences; formation of Newton's Rings with the description of simple experiments which elucidate the effects of Interference.

Polarized Light, with the description of simple experimental modes of producing it

## ASTRONOMY

Systems of Great Circles to which the position of Heavenly Bodies are referred Principal phenomena depending on the Motion of the Earth round the Sun, and its Rotatory Motion round its own axis

General description of the Solar System.

General Explanation of Lunar and Solar Eclipses.

## III LOGIC AND RHETORIC.

## IV MENTAL AND MORAL PHILOSOPHY

## V POLITICAL ECONOMY

## VI GENERAL HISTORY (Ancient and Modern.)

## VII NATURAL SCIENCE i.e Chemistry and one of the following —

- 1 Animal Physiology
- 2 Geology and Mineralogy.
- 3 Botany
- 4 Zoology

## VIII MAHOMMEDAN THEOLOGY (Voluntary)

The above-mentioned course will occupy the first four years of the student in the College Department. Out of the three daily Lectures, one is to be devoted to Languages, one to Mathematics, and one to the secondary subjects mentioned above

The Secondary subjects may be taken in this order :—

- 1st year General History (Ancient and Modern)
- 2nd „ Logic, Rhetoric, and Political Economy.
- 3rd „ Mental and Moral Philosophy.
- 4th „ Natural Science

The Educational year will be divided into two Terms, each equal to four months and a half About the end of each Team the students will be examined in the subjects

which have engaged their attention during the Term. These examinations will be tests of their diligence, and if the result of the examination of a student holding a scholarship, is very unsatisfactory, the College authorities will have power to withdraw the scholarship from such student.

Besides these examinations, there will also be Annual Examinations, and Prizes and Scholarships will be awarded to deserving students.

At the end of the above-mentioned four years course, an examination will be held, which will correspond to the B. A. Examination in other Universities. It will be indispensable to pass this Examination before a student can be admitted in the Upper Department of the College.

After passing this Examination, the student will have a right to enter the Upper Department of the College, and prosecute his studies in one particular branch of knowledge, in order to take Honours. The course for the Honour Examination will extend over two years, but a student may, at his choice, be a candidate for Honours after the expiration of only one Academical year, if he thinks himself prepared for the Examination. If a student failing to take Honours in his first chance, appears again and succeeds in taking Honours, his name will not stand in the list of successful candidates in order of merit, but at the bottom of the list separate from the names of other successful students.

The student may choose one of the following branches of knowledge :—

I. LANGUAGE. i. e. one of the following :—

1. Arabic with Hebrew and Syriac and Comparative Philology of the Semetic Languages.
2. English with Anglo-Saxon and Comparative Philology of the Teutonic Stock of languages.
3. Sanskrit with Zend, Persian, and Philology.

- 4 Sanskrit with Prakrit and Pali, and Philology.
5. Greek and Latin with Philology.

II. MORAL SCIENCE. 1 e. one of the following —

- 1 Logic, Rhetoric, Mental and Moral Philosophy
- 2 Political Economy, Political Philosophy and Science of History

III. NATURAL PHILOSOPHY 1 e. one of the following.—

1. Mathematics (Pure and Mixed )
2. Natural Sciences

IV. MAHOMEDAN LAW, JURISPRUDENCE AND THEOLOGY

The application for permission to appear in the Honour Examination, must be accompanied by a Dissertation on some important point of the subject in which the Candidate wishes to take Honours. The permission to appear in the Examination will depend on the approval of the Dissertation. The Candidate will have to aver by a written statement that he wrote the Dissertation without any one's assistance. This Examination will correspond to the M. A Examination of other Universities.

Towards the end of the Term succeeding the one in which the Honour Examination is held, successful Candidates may compete in an examination held for awarding Fellowships. Each Candidate will be examined in his own particular branch of knowledge. The Examination for Fellowships may consist only of writing Essays in the Hall of the College. The examination may last three days. On each day the Candidate will be required to write an Essay on one of a number of subjects given by the Examiner. Six hours may be allowed for each Essay.

After the result of this examination is known, the Examiners will submit to the authorities of the College the number of marks which each Candidate has obtained in the



examination. The marks thus gained by each Candidate, added to the marks which he obtained in his examination for Honours, will decide his election to a Fellowship.

There may be 30 Fellowships, each of the value of Rs. 600 a year. A Fellow of the University will receive board and rooms in College free.

Every Fellow of the University will be required to reside within the precincts of the University or in the University Town. But this obligation may be dispensed with in the case of those who leave the University Town with the express intention of prosecuting study in any other place of education.

A Fellow will also have to make a promise, not to receive any pecuniary compensation for teaching privately any student who belongs to the College.

Of the 30 Fellowships the number allotted for each subject will be as follows :—

Languages, ...	8
Mathematics, ...	5
Logic, Rhetoric and Philosophy,	4
Political Economy, Political Philosophy and science of History,	4
Natural Sciences,	4
Mohamedan Law and Jurisprudence,	5

Besides these Fellowships, there may be sixty scholarships varying from Rs. 120 to 300 a year.

The annual amount of money spent in Fellowships and Scholarships will be as follows :—

30 Fellowships at	Rs. 600	=	Rs. 18,000
20 Scholarships	„ 120	=	„ 2,400
20 „	„ 180	=	„ 3,600
14 „	„ 240	=	„ 3,360
6 „	„ 300	=	„ 1,800

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Total „ 29,160

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A Fellowship will be tenable for seven years and a Scholarship only for one year. But at the end of every year, a scholar who has done well in his Annual Examination will be elected to another scholarship of an equal or higher value.

A Fellow should not be elected again at the end of the seven years of his fellowship, unless for some extraordinarily especial reason.

If a Fellow is appointed to a Lecturership in the College, he will cease to receive his yearly allowance from the Fellowship Fund, but will continue to be an Honorary Fellow of the University with the rest of the privileges of a Fellowship, as long as he remains a Lecturer in the University. There will be as many Lecturerships in the College as may be necessary for instruction in the different branches of knowledge above mentioned. The allowance to each Lecturer will vary in amount, and the office will be tenable for life unless there is any special reason against such a course. In case of infirmity either on account of age or any accident which unfits the Lecturer for the performance of his duties, the University may give a pension and appoint a new Lecturer instead. A retired Lecturer who also held an Honorary Fellowship, will continue to hold it for life.

The Fellows will form the governing body of the University. They will meet at least once a Term in the Combination Room to decide points concerning the management of the University. The Senior Fellow will be considered as the President of the Meeting, and will have the casting vote. He will also be considered as the Head of the College.

Whenever the Fellows meet for deciding any point concerning education, the Lecturers who at the same time are not Honorary Fellows, will also have a right to appear in the Combination Room, and give votes like the Fellows of the University.

Under the superintendence of the Senior Fellow, the Fellows of the University will write Annual Reports to this Committee, and receive their sanction as to the expenditure for the succeeding year.

Any person desirous of joining the University, without an intention to pursue exactly the fixed course, but only for the study of some special subject, may, on receiving the especial permission of the College authorities, enter the University; but he will be barred from obtaining any pecuniary rewards offered by the University. He will however have to reside within the precincts of the University and under its discipline.

\*The College authorities will also have power to allow persons desirous of attending lectures only upon some especial subjects, to do so on payment of fees. But such persons will not be considered students of the University, nor will they be required to reside within its precincts or under its discipline.

The College should be situate, as has been decided by this Committee, at Allygurh. But the School Department of the University will comprise schools, similar to the one above-mentioned, situate in other towns wherever it will be possible to establish a school for preparing students for the College Department of the University.

S. M. M.

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\*This rule gives an opportunity to the Hindoos of availing themselves of the University Lectures

**Letter from Syed Ahmad Khan to Moulvi  
Syed Mahdi Ali**

عالیٰ خدمت حیات مولوی سید مہدی علی صاحب ڈپٹی کلکٹر بہادر سلامت  
ممبر کمیٹی حریتہ الصاعۃ لتاسیس مدرسۃ العلوم المسلمین

بعد تسلیم عرصہ یہ ہے کہ دوسری فروری کو جو اجلاس کمیٹی کا  
ہوا اس کی روئداد پرچہ تہذیب الاخلاق میں چھپی ہے وہ پرچہ جسے آپ کی  
خدمت میں روانہ کیا ہے ماکہ اس اجلاس کی کارروائی کو آپ ملاحظہ فرماویں۔  
جو تحویر طریقہ تعلیم اوس میں پیش ہوئی ہے امید کہ اوس کو بھی  
آپ ملاحظہ فرماویں اور بروقت فرصت جو کچھ آپ کو اوس کی سست لکھا  
ہو ارسال فرماویں۔ الا مفصلہ ذیل امور کی سست جس قدر حلد ممکن ہو اپنی  
رائے سے کمیٹی کو آگاہی بخشیں۔

اول یہ کہ آپ کی رائے میں واسطے آمدنی مدرسہ کے دیہات مالگراہی  
زعیمداری کا خریدنا اور دفعہ ستم قواعد کمیٹی میں اس قسم کے دیہات کی  
خریداری کی اجازت دینا مناسب ہے یا نہیں۔

دوسرے یہ کہ موصح اوں وجوہات کے جو روئداد میں مدرج ہیں  
آپ کی رائے میں مناسب ہیں یا نہیں کہ کمیٹی کے نام میں لفظ کمیٹی دارالعلوم  
داخل کیا جاوے۔

امید کہ ان دونوں باتوں کا جواب جس قدر حلد ممکن ہو مرحمت  
فرمایا جاوے۔ والتسلیم

آپ کا تالعدادار

سید احمد

سکرٹری کمیٹی حریتہ الصاعۃ

مقام سارس ۲۱ فروری سنہ ۱۸۷۳ء

امر اول غور طلب ہے - اس لئے کہ زمینداری دیہات مسلم کا یکجا ملنا مشکل اور اندیشہ قحط وغیرہ سے نیلام یا نقصان متصور - اور انتظام کا خرچہ زیادہ اور نگرانی اوسکی دشوار - اس لئے میرے نزدیک مناسب نہیں ہے -

امر دوم مناسب اور پسند ہے -

باقی امور کی نسبت بھی رائے لکھوں گا -

غلام آپ کا

مہدی علی

[ 64 ]

### Letter from Zakaullah to Syed Ahmad Khan

جناب مخدوم مکرم موای سید احمد خان صاحب سکریٹری محمدن یونیورسٹی سلامت بعد تسلیم التماس یہ ہے کہ میں آپ کو اور جو آپ کے قائم مقام ہوں ان کو بہت خوشی سے اس امر کی اجازت دیتا ہوں کہ اپنی ساری زندگی میں جو کتابیں ترجمہ اور تالیف کروں ان میں سے جس کتاب کو چاہیں محمدن یونیورسٹی کے خاص مدارس اور طلباء کے قاعدہ کے لئے مطبع کر لیں - اگرچہ مجھے اس کا یقین ہے کہ میری کتابوں سے بہت اچھی کتابیں عنقریب تالیف ہو جائیں گی اور اس سبب سے ان کی ضرورت کچھ نہیں رہے گی - فقط

۲۶ فروری سنہ ۱۸۷۳ء

ذکا اللہ پروفیسر ورنہاکیولر سائنس اینڈ لٹریچر

میور کالج الہ آباد

[ 65 ]

**Letter from Moulvi Mohd. Samiullah to  
Syed Ahmed Khan**

مالی خدمت صاحب مولوی سید احمد صاحب سکریٹری کمیٹی  
حریتہ الصاغت دام محکم

بعد تسلیات کیے گذارش کرنا ہوں میری رائے میں دعوہ (۲۰) قواعد  
کمیٹی میں دیہات رمیداری مالکداری کے خریداری کی اجازت دسی قری  
مصلحت ہے۔ اور پرست تبدیلی نام کے اگر کمیٹی کے نام میں لفظ کمیٹی  
دارالعلوم داخل کیا جاوے تو اس میں کوئی امر نامناسب نہیں ہے اور  
اس میری رائے سے مشی محمد دکانہ صاحب کو بھی اتفاق ہے۔

دکانہ اللہ  
عربہ خاکسار  
محمد سمیع اللہ عمر کمیٹی حریتہ الصاغت

[ 66 ]

**Letter from Moulvi Mehdi Ali to Syed Ahmad Khan**

خدمت صاحب سکریٹری مجلس حریتہ الصاغت مدرستہ العلوم للمسلمین

صاحب من۔ میں حیرت سے۔ کچھ خبر چندہ مدرسہ کی نہیں سنا  
اور نہ کسی اخبار میں نہ کسی پرچہ میں تہذیب الاحلاق کے فہرست چندہ  
دھندگاہ کی دیکھنا ہوں۔ یا تو چندہ کی فہرست بد ہے یا چھاپی نہیں گئی۔  
اگر چندہ بد ہو گیا تو یقین کرنا چاہئے کہ مسلمان رجحیدہ ہو گئے  
اور انہوں نے شرکت باپسند کی۔ اور غالباً ایسا ہی ہوا۔

مدرستہ العلوم اسلامی مدرسہ ہے۔ اس کا کوئی کام ہے اعانت کل قوم  
کے ہیں چل سکا۔ پس باوقتیہ قلم و قوم خصوصاً ور و درہم سے مسلمان مدد  
نہ کریں گے ساری تحویریں عمت۔ تمام تدبیریں معائزہ ہیں۔

شرکت سے انکار کرنا مسلمانوں کا اگر بے یقینی کے سبب سے ہے وہ رفع ہو سکتا ہے۔ اور ہر شہر میں ایک سب کمیٹی قائم کرنے اور اون کی کوشش سے چندہ جاری ہو سکتا ہے۔ لیکن اگر شرکت سے انکار کسی وجہ سے ہے تو اوس کا تحقیق کرنا اور اس کا دور کرنا ایک ضروری کام کمیٹی کا ہے۔ اس لیے میں چاہتا ہوں کہ اب اگر کوئی کمیٹی منعقد ہو تو آپ میرے اس عریضہ کو پیش کر کے کمیٹی کو اون وجوہ کے دریافت کرنے پر متوجہ کیجئے۔ تاکہ کمیٹی اس کا علاج کرے۔ میں بہت سے اخبار دیکھتا ہوں جس سے عام مخالفت مسلمانوں کی اس سے ظاہر ہوتی ہے۔ میں اکثر باتیں سنتا ہوں جس سے اون کی نا رضامندی پائی جاتی ہے۔ اگر ہم نے اس پر سکوت کیا اور اوس کا جلد چارہ نہ کیا تو ہم کو اپنے ایک بڑے مقصد کے فوت ہونے پر یقین کر لینا چاہیے۔

میری ناقص رائے میں ضروری ہے کہ کمیٹی ان وجوہ کو تحقیق کرے۔ اور بعد اتفاق رائے کے ان غلطیوں کو جو مسلمانوں کے خیالات میں پیدا ہو گئی ہیں ظاہر کر کے مشہر کرے۔ اور اس مدرسہ کے اصول سے صاف صاف عام مسلمانوں کو آگاہ کرے۔

میرے نزدیک مسلمان اب تک اسے شخصی مدرسہ جانتے ہیں۔ اور صرف آپ کی رائے کو اس دائرہ کا پرکار سمجھے ہیں۔ اور اس لئے بہت سے وہ مذہبی خیالات اور مذہبی رسومات کی تبدیلی سے ڈرتے ہیں۔ اس لئے میرے نزدیک ضروری ہے کہ جس طرح اصول تعلیم کی کمیٹی نے تجویز کر کے مشہر کر دی ہے اسی طرح قاعدے مذہبیت اور معاشرہ کی جس کی پابندی طلبہ کو کرنی ہوگی بعد صلاح سب ممبران کے مقرر کر کے مشہر کر دے۔

اگر آپ نے ایسا کیا اور غلبہ رائے مسلمانان سے اس کا توجہ ہو گیا۔ تو لوگوں کو اطمینان ہوگا۔ ان کے دھڑ کے نکل جاوینگے۔ ان کی طبیعتوں کا انتشار جاتا رہے گا۔ بغیر ایسے اطمینان پیدا کرانیکے اور قواعد ترتیب مدرسہ کے صاف صاف ظاہر کر دینے کے مسلمانوں سے امید شرکت کی رکھنا ایک غلط خیال ہے۔

یہ میں کمیٹی کو اس امر پر بھی متوجہ کرانا چاہتا ہوں کہ وہ مذہبی تعلیم میں بھی اجمال نہ رکھے جو کہ دلوں پر کھٹکنی ہے۔ تاکہ اوسکے تعلیم کے اصول اور کتابوں کی تفصیل اور اوسکے مدارج کو یہ اصلاح عہد کے تحریر کر کے مشہور کر دے۔

اگر کمیٹی نے ایسا کیا تو عالتاً وہ کامیابی کے آثار جلد اپنی آنکھوں سے دیکھیں گے اور اوس کا کام بحوبی چل نکلیگا۔ والسلام

آپ کا خادم

مہدیعلی میر کمیٹی

۷ مارچ سنہ ۱۸۷۳ء

## [ 67 ]

### Letter from Mohd Kareem Bukhsh to Syed Ahmad Khan

کو بیچ صلح حالوں ۹ مارچ سنہ ۱۸۷۳ء

مطاع یارمندان حاب مولوی سید احمد صاحب سلامت۔

وارش نامہ پہنچا۔ ہڈوی ۴ روپہ قیمت تہذیب الاحلاق مکتوب ہے۔ مدرسۃ العلوم کے اب میں جو ارشاد ہوا ہے میں خود اپنی ایک تنخواہ دیے کو موجود ہوں۔ ۱۰۰ روپیہ اسکے لئے جمع کرایا ہے اور ۱۰۰ روپیہ فروری سنہ ۷۴ء تک اور جمع ہوجائیں گے۔ میرا ارادہ ہے کہ فروری سنہ ۷۴ء میں کل ۵۰۰ بھندوں گا۔ چونکہ آپ سے ہم لوگوں کو یہ سکھلادیا ہے کہ ارادہ جو کچھ دل میں ہو کہہ ڈالیں اس واسطے اپنے خیالات پیش کرنا ہوں۔ امید ہے کہ خرات آزادی کی معاف ہو۔ حب حاب ہے اس مدرسۃ العلوم کا ذکر کر کے لوگوں کو اطلاع دی اس وقت عموماً مسلمانوں کو ایک خوش اس کی مدد کا پندا ہوا۔ اگر وہی خیالات رھتے تو اب تک بہت کچھ ہوجانا۔ مگر تہذیب الاحلاق کے محض مضامین سے اس تدبیر میں بڑی رحہ اندازی کی۔ عھکو چند لوگوں سے کام پڑا جو ابتدا میں نہایت شایق امداد مدرسۃ العلوم کے تھے۔ اور قریب



تھا کہ ایک سب کمیٹی مفید منعقد ہو جاتی - کہ مضامین وحشت انگیز تہذیب الاخلاق چھپنے شروع ہوئے - اول اول ان لوگوں سے اڑنا پڑا اور فہمائش میں سعی کی گئی، اور اوہام ان کے رفع کئے گئے - لیکن مضامین کی تیزی نے ایسا اثر کیا کہ پھر زخموں کا اندمال دشوار ہو گیا - میری دانست میں ان مضامین کے چھاپنے کا وقت ابھی نہ آیا تھا - جلدی ہوئی اور سخت مضرت پہنچائی - اگر کمیٹی میں وہ مضامین پیش کئے جاتے اور کمیٹی صلاح چھاپنے کی دیتی تو بہتر ہوتا - میرا گمان ہے کہ کمیٹی ان مضامین کے چھپنے پر ہرگز اتفاق نہ کرتی - پھر حال تیر از کمان جستہ باز نیاید - جو کچھ ہوا سو ہوا - آئندہ ضرور ہے کہ اس میں احتیاط کی جائے - اب ان مضامین نے ایسا برا اثر پیدا کیا ہے کہ اس کا اثر مدت دراز تک باقی رہے گا - پھر اسکے رفع کرنے کے بعد دلوں میں رغبت پیدا کرنا ایک کام ہے - جو رنگ ابتدائی تدبیروں کا تھا اس سے لوگوں کو مدرسۃ العلوم کی بنا ایک خیالی وجود معلوم ہوتی تھی - اور اکثر یہ سمجھتے تھے کہ جناب کی حیات میں ظہور اس کا ناممکن ہے - اور بعد جناب کے ایسی ناامیدی تھی کہ پھر کوئی اسی مدرسہ کا قائم کرنے والا خیال میں نہ آتا تھا - یہ افسردگی بھی ایک بڑا سبب بے دلی و بے رغبتی امداد چندہ میں پیدا کرنے کا رہا - لیکن اب معلوم ہوتا ہے کہ عزیز القدر سید محمود سلمہ اللہ تعالیٰ کی تجویز کے مطابق اگر بنیاد اس مدرسہ کی جلد قائم ہو گئی تو لوگوں کی ناامیدی جاتی رہے گی - اور اسکے جاری ہو جانے کے بعد جھکوکو قوی امید ہے کہ آپ کی مساعی جمیلہ فراہمی چندہ و سامان کے جمع کرنے میں بہت جلد اور عمدہ اثر پیدا کریں گے -

اگر میری رائے غلط نہ ہو تو میں یہ التماس کرتا ہوں کہ مسلمانوں کے عقائد اور رسمیات دینی کی بابت نکتہ چینی نہ کی جائے - میں یہ نہیں کہتا کہ اسکی ضرورت نہیں ہے - ضرورت ہے لیکن ابھی وہ وقت نہیں آیا کہ ایسی تیز نکتہ چینی کا اثر اچھا ہو - اچھے اثر کا تو کیا ذکر ہے تدابیر مفیدہ میں مضر اور خلل انداز ہے - علاوہ اسکے یہ طرز نکتہ چینی کی بھی میری ناقص رائے میں وحشت انگیز ہے - جس طریق سے مسلمانوں کو اسباب میں راہ پر لانا مناسب

ہوگا وہ شاید وہی طریقہ استغنا کا ہے جسکے عادی ہو رہے ہیں۔ جو امور مصر اور قسطنطنیہ میں رائج ہیں اور مسلمانان ہند ان کو خلاف شرع جانتے ہیں ان کا استیصال اس طرح ناسانی ہو سکتا ہے کہ علماء عرب و مصر وغیرہ سے استغنا ان کے باب میں کئی حائیں اور وہ فتوے مسجل بمواہیر چھاپے جائیں۔ اور نامی ردود فتح اس امر کے لئے مفید رہے ہوگی۔ فقط۔

یارمذ، محمد کرم بخش۔

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### Letter from Khalifa Mohd Hasan to Syed Ahmad Khan

حاج محمد دوم و معظم مکرم حاج مولانا سید احمد صاحب ہادر

س۔ ایس۔ آئی رید محمد کم

تسلیم و یار کے بعد گزارش ہے کہ ترجمہ اقوام المسالک کو میں نے دیکھا بہت اچھا ہوا ہے اور مولوی محمد اسماعیل صاحب نے واقعی بہت محنت کی ہے۔ مجھ کو یہ امر ملاحظہ رہے گا اور میں ارفع کچھ اس بات میں تحریر کروں گا۔ مشی بول کشور صاحب کی یہ رائے ہے کہ مسودہ آپ کے حضور میں صاف کیا جاوے اور آپ جہاں جہاں ضروری سمجھیں اس پر حاشیہ لکھیں اور نقطہ وغیرہ کی بات ہدایت فرماؤں۔ پھر وہ بہت عمدہ خط سے اچھے عمدہ کاغذ پر چھپ جاوے تو میرے نزدیک بھی اس میں کچھ قحاح نہیں۔ آج میں نے اس کا پمفلٹ آپ کے نام نامی پر روانہ کر دیا ہے۔ اور گزارش ہے کہ حب مشی بول کشور صاحب کسی شخص کا کتب کو خدمت دہالی میں بھیج دیں آپ اس کا لکھا شروع کرا دیجئے۔ آپ کا ذکر جمیل جو دیاچہ میں مترجم نے کیا تھا میں خیال کرتا ہوں کہ آپ نے خط نسخ اس پر بھیج دیا ہے مگر میرے نزدیک یہ امر ضروری ہے۔ اور آپ کے نام نامی سے اس ترجمہ کا حالی رہا میں پسند نہیں کرتا۔ پس براہ کرم اس کو ترجمہ میں رہے دیجئے۔ میرا ارادہ ہے کہ حب یہ کتاب چھپ جاوے بعد وضع حرج جو

روپیہ اوسکی قیمت سے حاصل ہو معہ کاپی ریٹ [رائٹ] کمیٹی اسلامی کے نذر کروں۔ پانچ روپیہ آمدنی چندہ معرفت سید محمود علی صاحب اسسٹنٹ سکریٹری آج خدمت عالی میں روانہ ہوں گے۔ تفصیل بھی وہی لکھیں گے۔ سید محمد محمود صاحب بہادر کی رائے کو میں نے پڑھا اور غور کیا۔ درحقیقت یہ طریقہ نہایت عمدہ ہے۔ لیکن دفعہ ۱۹ گے مضمون سے جھکوا اتفاق نہیں ہے۔ میں خیال کرتا ہوں کہ تعلیم مذہبی تینوں درجوں میں لازمی ہونی چاہئے اور مدرسہ اور مدرسۃ العلوم میں تو میں اس کو بہت ہی ضروری سمجھتا ہوں۔ اگر دارالعلوم کے واسطے لازم نہ ہو اور طالب علم کی رائے اور اختیار پر چھوڑا جاوے تو کچھ مضائقہ نہیں۔ کیونکہ میری دانست میں اگر طالب علم مدرسۃ العلوم میں مذہبی تعلیم برابر پاتا رہے گا تو غالباً اوس کو دینیات میں نہایت عمدہ دستگاہ حاصل ہو جاوے گی جو لائق مسلمانوں کے واسطے بہت ضروری ہے۔ تہذیب الاخلاق کی بابت ٹکٹ قیمتی ۴ روپیہ ملفوف ہیں۔ میرے ایک دوست نواب علی محمد خان صاحب جو خاندان نواب جھجر سے ہیں اور جن کو شاید آپ بھی جانتے ہوں گے تہذیب الاخلاق کو شروع سے خریدنا چاہتے ہیں اور سنہ ۹۰ کے واسطے بھی خواہش مند ہیں۔ پس براہ مہربانی سوا دو برس کے پچھلے پرچہ ان کے نام پر پمفلٹ کر کے بھیج دیجئے اور آئندہ کے واسطے بھیجتے رہئے۔ قیمت بعد آنے پرچوں کے بھیجا دیجائیگی۔ حدیث شعبہ مضمون تہذیب الاخلاق میں چھپنے کے لائق ہے۔ اگر آپ کی بھی رائے ہو تو چھاپ دیجئے۔ ہمارے اکثر علماء تو یہ کہتے ہیں کہ ہمارے یہاں یہ حدیث نہیں ہے۔ جناب مجتہد العصر کی طرف سے ابھی میرے عریضہ کا جواب نہیں آیا۔ دیکھئے وہ کیا فرماتے ہیں۔ مباحثہ میں آجانا اس کا میری دانست میں خوب ہوگا۔ میں نے آپ کی آج بہت سامعہ خراشی کی ہے اس واسطے معافی مانگتا ہوں۔ والتسلیم۔

المرقوم ۲۱ محرم الحرام - پٹنالا

۲۱ مارچ سنہ ۱۸۷۳ء

عریضہ الادب

سید محمد حسن

**Letter from John Murray Kennedy to Syed Ahmad Khan**

CALCUTTA

*April 20, 1873*

MY DEAR SIR,

I have written to England to have a draft for Rs 1,000 (one thousand rupees) on Calcutta in your favor, sent to your address in Benares which I hope you will receive in about seven or eight weeks from the present date. It will be made payable to the "Life Honorary Secretary to the Mohamadan Anglo-Oriental College Fund Committee."

I think it would be desirable in case you want to get subscriptions in England or from people whom you have no opportunity of seeing, to state in a short circular. First that the state of education generally amongst the Muhammadans in India is very bad

Secondly that very few avail themselves of the present system of government education and the reasons why they do not

Thirdly that those who have availed themselves of the government course have not benefited much by it and that their social condition is not improved. Therefore, that the leading Muhammadans in India think it necessary in order to raise their co religionists from their present state to have a system of Colleges and schools in connection with a University of their own. Residence at College for a certain period, as at Oxford and Cambridge being compulsory. I would here shortly state the greater advantages that residence would have here even than in England and that it is quite indispensable to the success of the Scheme. The course of training in these schools and colleges to be framed by a Muhammadan senate with a view of meeting the special wants of the students as Muhammadans and of members of

society. The difficulties of the Hindoos joining with the Muhammadans owing to the religious rites of the former might be touched upon in the circular.

All the matter I have referred to in this note has, I know, been most fully and ably worked out by you in your different books but I do not remember having seen it in the form of a small circular in connection with the Muhammadan College subscription list. If there is a circular of this description please let me have one or two copies of it as I fear people will not subscribe liberally if they do not know the existing wants and the proposed remedy in a short and definite form.

Hoping to hear of the success of your great undertaking.

I remain,

Yours very sincerely,

JOHN MURRAY KENNEDY

To

SYED AHMED KHAN BAHADUR, C.S.I.

*Benares.*

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### Letter from Mushtaq Husain to Syed Ahmad Khan

جناب قبلہ و کعبہ ام سلامت - جناب سکرٹری کمیٹی خزانۃ البضاعة سلامت -  
تسلیم - بلحاظ تحریک جناب مرزا محمد رحمت اللہ بیگ صاحب صدر  
انجمن کمیٹی موصوفہ مندرجہ روئداد کمیٹی ۱۲ اپریل کے میں اپنی رائے  
ناقص خدمت عالی میں پیش کرتا ہوں - اور اول اسباب کی معزرت کرتا ہوں کہ  
یکم مئی سے پہلے ایک مغالطہ کی وجہ سے اپنی رائے نہ بھیج سکا - جس کا  
الزام بلاشبہ میرے ذمہ ہے اور اوسکی معافی چاہتا ہوں -

(راے)

(۱) میری رائے میں ابھی ماتحتی مدارس کی نسبت اس کمیٹی کو متوجہ ہونا  
نہیں چاہئے - یہ سچ ہے کہ مدرسۃ العلوم کے قائم اور جاری ہونے سے چند

سال پیشتر یہ ماتحتی مدارس قائم ہوں۔ لیکن یہ بھی نہایت لمبائی سمجھی جاوے گی کہ ماتحتی مدارس کے طالب علم اوں مدارس کی تعلیم سے وارع ہوکر مدرسه العلوم کے واسطے تیار ہو جاویں اور مدرسه العلوم اس وقت تک جاری نہ ہو سکے۔ میں یہ نہیں کہتا کہ مدرسه العلوم کے قائم ہونے کی امید نہیں ہے۔ مگر ہاں یہ ضرور کہہ سکتا ہوں کہ اس وقت تک وہ سامان مہیا نہیں ہوا ہے جس سے یہ امید ہو سکتی ہو کہ چار یا پنج برس کے بعد بھی جاری ہو سکتا ہے۔ اس وقت تک ہم بے صرف ۷۵۰۰۰ روپیہ کا چدہ کیا ہے۔ جس میں سے ایک ثلث کے قریب وصول ہوا ہے۔ اور ایک معقول رقم کا وصول مدرسه کے جاری ہونے پر محصور ہے۔ حالانکہ میرے خیال میں ان ماتحتی مدارس میں ایسے متوسط الاستعداد مسلمان بوجواں بھی داخل ہو جائیں گے جو تین چار برس بلکہ دو تین ہی برس میں مدرسه العلوم میں داخل ہو جائے کے لائق سمجھے جاویں گے۔ پس جب تک دو ثلث سرمایہ ہی مدرسه العلوم کے واسطے جمع نہ ہو اس وقت تک یہ خیال کرنا کہ وہ چند برس بعد جاری ہو جاوے گا بڑی غلطی ہے۔

(۲) ایک اور بڑی وجہ ابھی ماتحتی مدارس کی طرف توجہ نہ کرنا ہے کہ خیالات جو مدرسه العلوم کے واسطے چدہ جمع کرنے میں مصروف ہیں وہ بغیر کسی کامل نتیجہ حاصل کرنے کے منتشر ہو کر ان ماتحتی مدارس کے چدہ جمع کرنے میں مشغول ہو جاویں گے۔ جس سے مدرسه العلوم کے واسطے ایک قسم کا سحت قصاں ہوگا۔

(۳) چدہ دیے والے بھی دونوں کاموں کے واسطے چدہ دیے سے حق چورائیں گے اور بعض اصلاص کے بعض اہل ہمت باشندے اگر کچھ صرف ہمت فرماویں بھی تو وہ آخر کار غیر کافی ثبات ہوگا۔

(۴) سرمایہ مدرسه العلوم کی آمدنی جب ماتحتی مدارس کو تقسیم ہوئی تو گواصل سرمایہ میں کچھ کمی نہ ہو لیکن اس آمدنی کے ذریعہ سے جو ترقی سرمایہ میں ہوتی اس میں نقصاں ہوگا۔ اور رسدی طور سے تقسیم آمدنی کا انتظام بھی اس قدر دشوار بات ہے کہ گو اس وقت کہے کے لئے آسان ہو لیکن اسکی

تعمیل کے وقت جو جو دقتیں اور خرابیاں پیش آویں گی وہ نہایت پیچ در پیچ ہوں گی۔ اور جس کا اس وقت پورا پورا تصور بھی مشکل ہے۔ بعض اضلاع میں ماتحتی مدارس قائم ہو جاویں گے، بعض میں نہ ہوں گے۔ پھر ابھی اس بات کا کچھ مذکور نہیں ہوا ہے کہ وہ تقسیم رسی کس اصول پر ہوگی۔ آیا فی ضلع کے حساب سے ہوگی، یا ہر ایک ضلع سے جو سرمایہ جمع ہو اسکے لحاظ سے، یا جس قدر ماتحتی مدارس قائم ہوں گے اور ہوتے جاویں گے اون کی تعداد پر، یا کس طرح سے ہوگی۔

(۵) مدرسۃ العلوم کی عظمت جو لوگوں کے دلوں میں ایک خیالی تصویر کی طرح سمائی ہے اوس کا نمونہ ان ماتحتی مدارس کے ذریعہ سے دکھلانا لوگوں کے شوق اور ولولہ کی کچھ تائید نہ کرے گا۔ بلکہ میری دانست میں اور بھیکا کر دیگا۔

(۶) ہماری یہ کمیٹی صرف روپیہ جمع کرنے والی کمیٹی ہے۔ اس کو اس سے کچھ تعلق نہیں ہے کہ تعلیم کا بندوبست کس طرح سے ہوگا اور طالب علموں کی حالت میں کیا کیا اصلاح مناسب ہے۔ اور جب تک کوئی ایسی کمیٹی قائم نہ ہو جس کے اختیار میں یہ سب باتیں ہوں اس وقت تک صرف ماتحتی مدارس کی نگرانی کی واسطے جو کمیٹیاں مفصلات میں قائم ہوں گی ان کمیٹیوں کی نگرانی ناممکن ہے۔ وہ کمیٹیاں امور انتظامی میں کونسی کمیٹی سے خط و کتابت کریں گی۔ ہماری موجودہ کمیٹی تو ان معاملات کی طرف آنکھ اٹھا کر دیکھنے کا بھی منصب نہیں رکھتی۔ اور جب یہ حال ہے تو میرے نزدیک ہماری اس کمیٹی کو ایسی باتوں کے فیصلہ کا بھی شاید منصب نہیں۔

المختصر میرے نزدیک ابھی ماتحتی مدارس قائم کرنے سے لوگوں کے خیالات منتشر ہو جاویں گے۔ اور مدرسۃ العلوم کے سرمایہ کی ترقی میں بہت سے نقصان پیش آویں گے۔ اور اس بات کے بیان کرنے کی مکرر کچھ حاجت نہیں ہے کہ جب تک بظن غالب یہ نہ معلوم ہو جاوے کہ کب تک مدرسۃ العلوم جاری ہو سکے گا اس وقت تک ماتحتی مدارس میں مصروف ہونا

حقیقت میں ایک بڑی عاطفی ہو گئی۔ اور عظمت جو مسلمانوں کے اس عالیشان کام کی اس وقت ہر عام و خاص کے دلوں میں ہے، وہ ان ماتحتی مدارس کے ذریعہ سے کچھ ترقی نہ کرے گی۔ بلکہ اوس کے برخلاف نتیجہ طور میں آوے گا۔ اور ان تمام حالات کے لحاظ سے اور یہ کہ اگر ماتحتی مدارس قائم ہوئے تو ان کے انتظام کی بھی نگرانی پوری پوری دشوار ہو گئی۔ میرے نزدیک کمیٹی کو انہی اس طرف متوجہ ہونا نہیں چاہیے۔ بلکہ میری داست میں یہ انہی کس مدرسہ کے لیے کتب درسیہ کا سلسلہ تجویز کیا جاوے کہ کسی موجودہ مدرسہ کی ذمہ داری یہ کمیٹی اپنے اوپر لے۔ انہی صرف کمیٹی کا یہ کام رہا چاہئے کہ حسن تدبیر سے ممکن ہو روپیہ جمع کئے جاوے اور لاؤ لاؤ کے سوا کسی سے ایک بات نہ کرے۔ جب خدا وہ دن کر دے گا کہ مدرسۃ العلوم کے قائم ہونے کے واسطے سرمایہ کافی ہم پہنچ جاوے گا تب اوس دن باقی تمام کام آسانی سے طے ہو۔ اوس گے۔ اور جو مشکلیں پیش آوس گی وہ ایسی سحت نہ ہوں گی جیسے مدرسۃ العلوم کا قائم ہوا۔ اور یہ تمام مشکلات یکے بعد دیگرے کمیٹی سے بڑے واویلہ اور شوق کے ساتھ جلد جلد حل ہو جائیگی۔

وقت والتسلیم۔

### حاکسار

مشتاق حسین عفی عنہ = ار علی گڑھ ۷ مئی ۱۸۷۳ء



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### Letter from Ali Bakhsh Khan to Syed Ahmad Khan

بسم الله الرحمن الرحيم  
حامداً و مُصلیاً

جناب والا خطاب مخدوم و مکرم و معظم و محترم زادت افضا نلکم  
بعد تعظیم و تکریم خدمت مبارک میں عرض کرتا ہوں۔ آپ کا عنایت نامہ  
اور آپ کی تقریر پرچہ تہذیب الاخلاق مورخہ ۱۵ جمادی الاول سنہ ۱۲۹۰ ہجری  
میں دیکھنے کے بعد مجھ کو ضرور ہوا کہ اپنے شبہات خدمت عالی میں گزارش  
کروں۔ اول میں نے مولوی سید مہدی علی صاحب سے یہ پوچھا تھا کہ اس مدرسہ  
کے واسطے لاکھوں روپیہ چاہئے جس کی امید نہیں ہے۔ پھر اگر اس قدر  
سرمایہ جمع نہ ہوا تو ہمارا روپیہ کیا ہوگا۔ اسکے جواب میں حاصل تقریر  
جناب کا یہ ہے کہ مسلمانوں کی توجہ اور زمانہ آئندہ میں کسی بندہ خدا کی  
آمدگی متوقع ہے اور جو تدبیر اوسکی قیام کی سمجھ بوجھ کر کنی گئی ہے  
اُس سے بظاہر قائم نہ ہونا مدرسہ کا ناممکن ہے۔ قریب لاکھ روپیہ  
کے چندہ جمع ہو گیا ہے۔ اگر آئندہ چندہ نہ ہو تو اسی روپیہ کی آمدنی  
سے چند سال میں اس قدر روپیہ جمع ہو جائے گا کہ قیام مدرسہ کے لیے  
مکفی ہوگا الخ۔ اقوال یہ امر مخفی نہیں رہا ہے کہ جناب والا کے خیالات  
مذہبی عموماً اہل اسلام کے خلاف ہیں اور ابتدائی اجرائے تہذیب الاخلاق  
سے ایک مدرسہ انہیں خیالات کے فروج کی خاطر قائم ہونا صراحتاً و  
کتاباً بعض تحریرات میں آپ نے ضروری قرار دیا ہے۔ کیونکہ اپنی رائے میں  
آپ کا یہ ارادہ ہے کہ اہل اسلام جب تک ہمارے مذاق پر قائم نہ ہوں گے  
تہذیب نہ بنے اور تہذیب یافتہ قوموں کی نظر میں عزت نہ پائیں گے اور  
اس وقت حاصل ہوگی جب خیالات مذہبی جو مانع تہذیب  
تہذیب اسلام کو اختیار کر کے مجموعہ موجودہ اسلام  
و وضع فلاسفہ یورپین کا اختیار کریں گے اور

اوسکے متعلق متعدد آرٹیکل آپ بے لکھے ہیں۔ مگر اہل اسلام کو آپ کے خیالات سے اتفاق نہیں ہے۔ نہ تو وہ لوگ مجموعہ موحودہ اسلام کو باطل سمجھتے ہیں نہ کتب دیسی میں اصلاح و انتخاب آپ کے مذاق پر چاہتے ہیں، نہ سلسلہ نظامیہ کو لغو سمجھتے ہیں نہ اوس تعلیم مذہبی کو حو مروح ہے مانع تہذیب سمجھ کر بدلتا پسند کرتے ہیں نہ کتب اصول فقہ کو مختصرات میں اور اجتہادیات آئمہ اربعہ کو حرافات میں داخل سمجھتے ہیں نہ آپ کے دیگر اقوال سے اوں کو اتفاق رائے ہے بلکہ دست انداری آپ کی مذہبی امور میں اوں کو ناگوار ہے اور اس مدرسہ میں شرکت اور چندہ دینے کے باب میں اوں کو بھی ناممل اور خطرہ ہے کہ اگر وہ رفتہ رفتہ باسی مدرسہ کے بدر اور مذہب کے موافق ہو گیا تو ہمارے مذہب اسلام کا انقلاب عظیم زمانہ آئندہ میں حداحواستہ موحاومے گا۔ گو ہم لوگ کیسے ہی گہگار ہوں اور شامت اعمال میں گرفتار رہیں مگر اپنے گناہوں کو گناہ سمجھتے ہیں اور توبہ کر رہے رہتے ہیں مگر امور نامشروعہ کی ترویج پر کوشش نہیں کرتے ہیں۔ برعکس اس کے حب ہم اوگ خود ہی ساء ایک ایسے مدرسہ کی قائم کریں گے یا اس میں شریک ہو کر چندہ دس گے اور میر اوسکی نائید کے واسطے میں گے جس میں ہمارے مذہب کا استیصال یا انقلاب موحائیکا خطرہ عظیم ہو اور ہماری سل میں حو اوگ پیدا ہوں گے وہ اس طریقہ پر قائم موحائیکے جس کی ہدایت تہذیب الاحلاق میں ہے اور جس کو آپ رحمت خدا کی سمجھ کر یقین دلائے ہیں کہ آئندہ ضرور زمانہ اوسکے قبول کریکا آنے گا تو عمداً دیدہ و داسہ اپنے معتقدات کے خلاف میں مدد کر رہے سے معصیت دوامی کا اختیار کرا کیا ضرور ہے۔ اگر واقع میں خدا تعالیٰ کے موافق مرضی ہمارا ہی مذہب ہے (اور یقیناً ایسا ہی ہے) نہ آپ کا مذہب تو ایسا مدرسہ اور اسکی شرکت قیامت ہے اور طریق تمدن و معاشرت حو آپ کے نزدیک ضروری ہے وہ ان کے نزدیک نامشروع ہے۔ حداحواستہ طلباء کو اوسکی تعلیم و تعلم کا اثر دوسری قوم کا عائل طاہر میں ہی سادے گا۔ پس طاہری و باطنی انقلاب مذہب اسلام و طریق معاشرت و اخلاق اہل اسلام میں موحائے گا و غیر دلک

من الاحتمالات - اسی خیال سے علماء اسلام فتویٰ اوسکے ترک معاونت کا لکھتے ہیں اور بعض اشخاص تقریریں اپنے اخباروں میں طبع کراکے مشہر کرتے ہیں کمالانجفی - اور آپ اُن کے جواب میں کبھی تو غصہ کرکے اُن کو حاسد اور خبیث النفس اور لعن طعن کا مستحق ٹھہرا کر بغیل اور دنی قرار دیتے ہیں کبھی یہ فرماتے ہیں کہ ہم اپنی رائے پر بدستور قائم ہیں اور ایک عبارت فصیح و بلیغ میں کمیٹی کے سامنے اپنی رائے پیش کریں گے اور اسکی نا منظوری کو شامت اہل اسلام کی قرار دیں گے - گو کمیٹی کے نامظور کرنے سے مجبور ہو جائیں گے - کبھی آپ فرماتے ہیں کہ کمیٹی کی رائے پر تمام امور منحصر ہیں - اب تک کمیٹی نے فیصلہ نہیں کیا ہے لہذا پہلے سے ہم کچھ نہیں کہہ سکتے ہیں - کبھی ارشاد ہوتا ہے کہ مذہبی کتابوں کا اختصار اور تلخیص عمل میں آئے گی - کبھی حکم ہوتا ہے کہ مذہبی کتابیں وہی پڑھائی جائیں گی جو ہمیشہ سے سنی و شیعہ پڑھتے آئے ہیں اور آپ کے مذہب کی کوئی کتاب نہیں پڑھائی جائے گی اور اس نفی مطلق کے ساتھ کمیٹی کی رائے پر منحصر ہونا تحریر میں ترک کیا جاتا ہے تو واسطے شریک ہونے اہل اسلام کے آسان طریقہ یہ تھا کہ یا تو آپ صاف لکھ دیں کہ ہاں یہ وہ ہی مدرسہ ہے جو ہمارے خیالات مندرجہ تہذیب الاخلاق کے مطابق ہے اور ہم اسی کو جاری کرنا چاہتے ہیں اور اُن تحریرات کے خلاف جو طریقہ تعلیم ہے وہ تہذیب اور سول ایزیشن کے خلاف ہے - اوس کا طالب علم محض نامذہب ہوتا ہے اور اپنی مرغوبات کے خلاف تعلیم جاری کرنا ہم پسند نہیں کرتے ہیں کیونکہ ہم بدتہذیبی کے جاری کرنے والے نہیں ہیں بلکہ اوسکے معدوم کرنے والے ہیں - اور اگر آپ کی رائے پلٹ گئی ہے اور تعلیم مذہبی موجودہ زمانہ حال آپ کے نزدیک عمدہ اور ناقابل تبدیل ہے اور اس سے جو اثر مسلمان کے دلوں میں ہوتا ہے اور ہوگا وہ مرضی خدا اور رسول صلعم اور موافق شریعت ہے اور آپ نے اپنی رائے سے رجوع فرمایا ہے تو صاف ارشاد ہو جائے کہ گو ہمارے خیالات سابقہ کیسے ہی کیوں نہ تھے مگر جمہور اہل اسلام کے ساتھ اب ہم کو موافقت ہے اور ہم خیالات سابقہ

سے نائب ہو گئے ہیں۔ پھر تو کسی اہل اسلام کہ میری دانت میں اعتراض باقی رہے گا سو اب تک ایسا ظہور میں نہیں آیا اور آپ کی تدبیرات ترویج مذهب حدید کا خطرہ باقی رہ گیا لاچار ہو کر یہ دیکھا پڑا کہ کمیٹی۔ حوالہ دینا اس خطرہ اہل اسلام کو دفع کرسکا ہے یا نہیں۔ اس امر میں امور معصلہ دلیل لایق تدبیر و تعمق ہیں اولاً آپ کا یہ ارشاد ہے کہ کمیٹی نے اتک اتفاق رائے آپ کے ان خیالات کے ساتھ نہیں فرمایا ہے جس پر مسلمانوں کو اعتراض ہے حالانکہ پرچہ ۱۰ ربیع الاول ۱۲۸۹ھ کے دیکھنے سے معلوم ہوتا ہے کہ کثرت رائے کمیٹی کی آپ کے ساتھ اتفاق میں تھی اور باقی عمروں میں سے صرف چار عمروں نے انھیں کتب دسی کے واسطے علماء کامل و متدین کی قید لگائی اور ایک صاحب محض متوقف رہے۔ مگر جب دوسرے جلسہ میں سید محمود صاحب کی تقریر پڑھی گئی تو گو اس میں ضروری مسائل کی تصریح نہیں ہے۔ جس کا بڑھایا جانا تحویر ہوا مگر پھر بھی جس طے ہو سکا ہے کہ شاید وہ احتیادات آئمہ اربعہ کے خلاف نہ ہوں اور اصول فقہ سے مستخرج ہونگی۔ ہر کیف تمام ممبران کمیٹی کا اتفاق اوسپر اتک غالباً نہیں ہوا ہے، و اہل اسلام کو کیونکر بقیہ حاصل ہو کہ کمیٹی الاتفاق ان امور کے ترویج و معلم کو منع کریگی جو آپ کی خواہش قلبی کے خلاف نہیں ہیں اور اگر اس کمیٹی موجودہ کے محض عمروں نے اختلاف بھی کیا تو کس کام آئیگا چاہے آپ خود ہی فرمادے ہیں کہ میرا اختلاف کچھ کام نہیں آسکا جب آپ کا یہ حال ہے و کیف انا۔ ثانیاً اگر اب تک کمیٹی کا اتفاق رائے ہو کر کوئی امر طے نہیں ہوا ہے تو آپ نے کس اطعمیاں پر تحریر فرمایا ہے کہ جو کابینا اب تک پڑھائی جاتی ہیں پڑھائی جائیں گی، مذهب حدید کی۔ حائر ہے کہ کمیٹی کی رائے اوسکے خلاف پر قائم ہو اور اہل اسلام جو اوسکو کدا و کدا جانتے ہیں اپنے مطمئن ہو چکے پر متاسف ہوں۔ ثالثاً جب گاہ ہوا یا نہ ہوا کسی فعل کا کمیٹی کی رائے پر منحصر ہے جیسا کہ صفحہ ۷۱ پرچہ ۱۵ حمادی الاول ۱۲۹۰ء کے سطر گیارہ سے آخر تک کی عادت سے ظاہر ہوا ہے تو اب مشروع یا نامشروع ٹھہرا کسی فعل کا آپ کی کمیٹی کے

حکم پر قرار پایا خواہ وہ سب غیر استعداد اجتہاد فی الدین کے بھی نہ رکھتے ہوں اور جو رکھتے ہوں وہ قلیل ہوں۔ تو اب حلال و حرام مکروہ وغیرہ کا مدار کمیٹی کے حوالہ ہو چکا۔ نہیں معلوم کمیٹی کس کس چیز کو حلال یا جائز ٹھہرائیگی ممکن ہے کہ غلطی رائے کمیٹی سے آہستہ آہستہ مسائل میں رائے دیتے دیتے اچھی خاصی تبدیل فقہ کی ظہور میں آوے جو مسلمانوں کو خطرے میں ڈالے۔ رابعاً قواعد و شرائط مدرسہ میں یہ امر داخل نہیں ہے کہ فی الحال جو بات کمیٹی کے اتفاق سے ممانعت تبدیل مذہب میں طے ہو جائے وہ آئندہ کسی جلسہ کمیٹی میں منسوخ نہ ہو سکیگی۔ چنانچہ بعض امور میں اب بھی نسخ جاری ہے تو جب اس مدرسہ میں ترویج امور مذہبی کی کمیٹی کی رائے پر منحصر ہے اور آئندہ بھی کمیٹیاں ہوں گی اور یہ غیر بھی قائم نہ رہیں گے اور آپ خود بھی فرماتے ہیں کہ جب علوم جدیدہ پھیل جائیں گے تو تمام مذاہب کے اور نیز مذہب اسلام کے سرسبز و شاداب پودے جل کر برباد ہو جائیں گے الخ۔ اور آرٹیکل مندرجہ اخبار مین ٹیفک سوسائٹی مورخہ ۲۵ اکتوبر سنہ ۱۸۷۲ء صفحہ ۹۹۷ میں یہ بھی ارشاد ہو چکا ہے کہ میں نے اب تک کوئی ایسا شخص نہیں دیکھا جو انگریزی جانتا ہو اور پھر اون تمام مذہبی عقائد اور تعظیم و تکریم کا جو فی زمانہ مذہبی عقاید اور تعظیم و تکریم خیال کی جاتی ہے پورا پورا لحاظ کرے۔ مسلمان کو اپنے خاص عقیدہ اور عمدہ تعلیم کے درمیان میں کوئی بات پسند کرنی چاہئے۔ مذہب کی مروجہ کتابوں میں امتیاز کے ساتھ ترمیم کرنے سے کفر کا انسداد ہو سکتا ہے اور جو بعض مصنفین کے خیالات اون میں ہیں اون سے پاک ہو سکتی ہیں۔ انتہی محلاً و منتخباً قدرالضرورة تو غور کرنا ضرور ہے کہ ابھی وجود مدرسۃ العلوم کافی الذہن ہے لافی الخارج تسیر انقلاب مذہبی کا یہ سامان ہے کہ آپ سا اولوالعزم ذی وجاہت مدبر دوراندیش بانی مہانی مدرسہ کو اپنی مجبوری کا نہایت افسوس اس امر میں ہے کہ خیالات شریف کے خلاف کمیٹی سے تجویز تو نہ ہوگی ورنہ شامت مسلمانوں کی سمجھو جائیگی اور کمیٹی بھی اس وقت تک کوئی اطمینان کے ساتھ رائے نہیں دیتی ہے

حس سے اسداد کل اس امر کا ہوجائے کہ تبدیل طرز وضع طلباء و احراء امور نامشروعہ و تغیر و تبدیل تعلیم مذہبی ہرگز نہ ہوگی یہ کسی جلسہ آئندہ میں کسی کمیٹی کو اس میں راضی رہنے کا اختیار ہوگا۔ ہر کیف کمیٹی کا ہمیشہ مہر تکسا ہے۔ ہر جلسہ میں مسلمانوں کو حیر مانگی پڑے گی کہ دیکھا چاہئے اب کے بار جلسہ ہوئے والا ہے۔ بخاری و مسلم صحیح ٹھہر کر قائم رہیں گی اور ہدایہ شرح وقایہ باقی رہتا ہے یا حس طرح بیل کے کئی سحہ اور عارات کمیٹی میں عیسائیوں کی رائے سے خارج ہوئے ٹھہر گئی تھی اور آج تک خارج ہیں معاذ اللہ قرآن شریف و صحاح ستہ و کتب فقہیات کا بھی ایسا ہی حکم ہوگا۔ الحاصل چونکہ اس وقت تک یہ حجاب والا کا رجوع کرنا اپنی رائے سابق سے پسا جانا ہے یہ کمیٹی کی بقول حجاب کے کوئی رائے قرار پائی ہے یہ اسداد دست انداری مذہبی کا آئندہ کی کمیٹیوں سے کیا گیا ہے تو پھر کس اطمینان پر حجاب بے اہل اسلام کی دلجمعی فرمائی ہے۔ اب تو اسی قدر فرما سچ ہوگا کہ یہ وہ مدرسہ ہے جس میں ہمارے نزدیک ہمارے حالات پر تعلیم مذہبی ہوگی۔ آئندہ جو وقتاً فوقتاً کمیٹی علیہ آراء سے تجویر کیا کریگی ویسا ہی رد و بدل ہونا رہے گا۔ اگر ہماری رائے قائم رہی تو ہم تہذیب الاحلاق کے تمام حیالات پر طلباء کو مستحکم کرا دیں گے۔ ورنہ یہ مدرسہ بھی ایک قسم تعلیم مذہبی میں بد تہذیبی و ناشایستگی کا نتیجہ دے گا جو تعلیم قسم اول میں بھی حلل انداز ہو کر مدارس موجودہ سے مل جائے گا اور ہماری کوشش صانع ہوجائے گی۔ پھر تو اہل اسلام کو راہ ہلا کہا اور لڑائی قصہ سب و شتم طرفیں کا جانا رہے گا۔ جو لوگ آپ کی رائے سے اتفاق رکھتے ہیں وہ خود شریک ہوں گے اور جس کو معصیت میں پڑے گا خطرہ ہے وہ علیحدہ رہیں گے۔ اور مقتضائے اوصاف و احتیاط تو یہ ہے کہ جس امر میں مسلمانوں کو شہہ ہو کہ یہ فعل مباح و محمود ہے یا معصیت و مذموم اوس میں زیادہ اصرار کرنا نہ چاہئے۔ شاید مابین کی رائے پر انجام کو نتیجہ نکلا تو اصرار کر کے شریک کرائے والوں کو بھی مواحدہ عقیدے کا اندیشہ ہے ہر شخص کو اوسکی رائے پر

غور کرنے دیجئے اور کمیٹی سے فیصلہ ہونے دیجئے آخر کوئی بات ٹھہر جائیگی۔ یا تو خطور خواطر اہل اسلام کا دفع کرنا ہی تجویز ہو جائے گا۔ اور خود بخود اس مدرسہ کے طرف رجوع کریں گے یا آپ ہی کے ساتھ جن کو اتفاق ہوگا وہی شریک رہ جائیں گے۔ مگر بالفعل ابتدائی شوق میں جو کیفیت آمدنی چندہ کی ہے اوس پر غور کرنے سے مجھ کو امید نہیں کہ پندرہ لاکھ روپیہ جمع ہوگا اور جس قدر جمع ہوا ہے اوس میں بہت روپیہ تو بشرط قائم ہونے مدرسہ کے مشروط ہے باقی وعدہ ہی کیا گیا ہے کہ ہم دیں گے مگر دیا نہیں گیا ہے اور اکثر رقوم خاص درجہ مذہبی کے واسطے دی گئی ہیں جن کا صرف کرنا بھی بعد قائم ہوجانے درجہ مذہبی کے ممکن ہے نہ قبل اوس سے بشمول دوسری رقوم کے تو زروصولی جو اس وقت جائداد خرید کرنے ہیں صرف کیا جائے میری دانست میں غالباً بہت کم ہے شاید ایک موضع زمینداری کا بھی اوس سے بمشکل خریدا جائے گا اور نرخ زمینداری کا روز بروز گراں ہوتا جاتا ہے اور پرامیسری نوٹ کا خریدنا ایک کمیٹی میں خود منسوخ ہو گیا ہے اور معافی کی زمین تو زمینداری سے بھی گراں ہے اور بمشکل ایسے موقع پر ملتی ہے جہاں مطلوب ہو تو میرا گمان یہ ہے کہ اگر اسی قدر چندہ ہے یا تووڑا تووڑا اور بھی جمع ہو جائے اور اسکی آمدنی پر امید جمع ہوجانے پندرہ لاکھ کے رکھی گئی ہے تو میری تقصیر معاف ہو حضور ہی کا وہ فقرہ پڑھنا پڑے گا۔ یہ خیالات شیخ چلی کے سے خیالات ہوں گے۔ لاجالاً بشرط قائم رہنے ایسے شوق کے اور پیدا ہوجانے کسی شخص کے زمانہ آئندہ میں جسکی توقع بیان ہوئی ہے اور وصول ہوجانے چندہ موعودہ کے جو مدرسہ کے قیام پر منحصر ہے اور ہاتھ آجانے موضع زمینداری کے جس کا منافع بلحاظ زر چندہ موعودہ کے غالباً دو ہزار روپیہ سالانہ سے زیادہ نہ ہوگا اور بخوبی ظہور میں آنے اہتمام اوس موضع کے اور محفوظی حوادث زمانہ کے ڈیڑھ سو برس سے اودھر تو اسی سرمایہ موجودہ سے مدرسہ قائم ہونا میرے خیال میں نہیں آتا ہے۔ نہیں معلوم نامکن ہونا عدم قیام مدرسہ کا جناب والا نے سمجھ بوجھ کر کیوں کر تحریر فرمایا ہے اور کیا حساب

کیا گیا ہے۔ اللہ مسلمانوں کی توجہ سے جمع ہوا پندرہ لاکھ روپیہ کا فی الحقیقت نمک مے سر آپ کے نزدیک ہو وہ لوگ وحشی جانور درندے اور دی اور جیل اور کدا و کدا ہیں مگر آپ یہ بھی ملاحظہ فرمائیے ہیں کہ اکثر تعمیر مسجد وغیرہ میں زر کثیر لگا دیتے ہیں اور بعض امور کو ثواب عقی سمجھ کر کچھ نہ کچھ ضرور صرف کرتے ہیں۔ سب نہیں ہو اکثر کی طبیعت میں یہ مدرسہ بھی اگر مورث ثواب آخرت کا ٹھہر جائے اور اون کو آپ کے دست انداری مدھی ہے جو خطرہ میں ڈال دیا ہے وہ دل سے دور ہوجائے تو میرے نزدیک پندرہ لاکھ کیا بیس لاکھ کا جمع ہونا بھی نمک مے ہے۔ اگر آپ حیا نہ ہوں اور میرا قصور معاف کریں تو میں سچے حی سے عرص کروں کہ مسلمانوں کا ہرگز قصور نہیں ہے جو کچھ جھگڑا پڑا ہے وہ خود کردہ راجہ علاج سمجھنا چاہیے۔ اصاف سے فرمائیے کہ آپ کی ذات مبارک کے ساتھ واقع میں کیا وجہ ساری دیا کے مسلمانوں کو عداوت یا حسد یا مخالفت کی ہوسکتی ہے۔ پہلی ہی تو آپ نے وہ رور شور ایسے خیالات کے ترویج میں دکھایا کہ الہی الاماں لوگ ہوکا اٹھے۔ اوسی کے ساتھ مدرسہ کے ماء جدید کی تحویر ہوئی تو اوس میں بھی اپنی رائے پہلے سے خلاف مسلمانوں کو حمارکھی پھر اوس سے بھی انتک رجوع نہیں کیا ہے اپنی ہی بات پر اڑے ہوئے ہیں۔ حب کوئی درا بھی اختلاف رائے کرنا ہے تو کیا کیا الفاظ دباں مبارک پر آتے ہیں کیسی کیسی بے نقط سبائے ہیں۔ فرض کیا کہ مخالفین و مانعین کی رائے غلط ہی کیوں نہ ہو مگر حب معاملہ مدھی ہے اور ہر ایک شخص عام قوم کا کسی ایک شخص کی رائے کا پاسد نہیں ہوسکتا اور انہی تک ساتھ ہی مدرسۃ العلوم کی دست انداری مدھی کی بحریات بھی نہ نہیں ہوئی ہیں۔ ہر پرچہ تہذیب الاخلاق میں ایک شکوہ نکلتا ہے۔ تو ایسے حال میں آپ کی تسکین دینی اس امر میں کہ ہمارے مدرسہ میں اب تعلیم مذھی موافق دستور قدیم کے ہوگی مشکل سے یعنی آئے گی۔ آپ تو یہ فرمائیے ہیں کہ ہم ملحد مرد شیطان ہی سہی مگر مدرسہ سے ہمارے خیالات کا کیا تعلق ہے مگر ساتھ ہی اوسکے یہ بھی ارشاد ہوتا ہے کہ اسی مدرسہ میں اگر ہماری



راے مانی جائے گی تو ہم وہ ہی امور تعلیم کرانے پر کوشش کریں گے جو ہمارے نزدیک صحیح ہیں۔ اس صورت میں مدارس گورنمنٹ اور آپ کے مدرسہ میں بڑا فرق ہے۔ گورنمنٹ دست اندازی مذہبی منع کرتی ہے بخلاف اس مدرسہ کے۔ بالجملہ جب یہ معلوم ہے کہ اس قسم کے مدرسہ کو اہل اسلام خطرناک سمجھتے ہیں تو اسکی تائید و ترویج میں چندہ نہ دینا خواہ اسکی موید کمیٹی کا ممبر نہ بننا ہر شخص کی مرضی پر منحصر ہے۔ اور میرے سوال کا جواب جو حضور والا نے تحریر فرمایا ہے ابھی قابل اطمینان نہیں ہے اور اسی تقریر سے جواب سوال دوم کا بھی جو جناب والا نے لکھا ہے ناقابل قبول ہے۔ باقی سوالات کے جواب میں مجھکو اسی قدر تردد ہے کہ جب مدرسۃ العلوم کا قائم ہونا سو دوسو برس تک نظر نہیں آتا اور ایک اُمید موہوم ہے اور تھوڑے سرمایہ سے اگر کوئی چھوٹا سا مدرسہ قائم ہوا تو کیا نہوا تو کیا پھر وقف کرنا روپیہ کا فضول ہے۔ وہ ہی روپیہ کسی دوسرے کارخیر میں صرف ہو سکتا ہے جو اپنی زندگی میں اپنے اہتمام سے صرف ہو جائے بخلاف اوس روپیہ کے جو امید موہوم پر کسی کمیٹی کے حوالہ کیا جائے جسکے قائم رہنے کا بھی سو دوسو برس تک اسی سلسلہ اور صرف ہمت اور خیال واحد کے ساتھ یقین نہیں ہے خصوصاً ایسی حالت میں کہ مذہبی امور میں بھی اختلاف فیما بین آپ کے اور تمام مسلمانوں کے واقع ہے اور وعدہ قیام مدرسہ کا بھی سیکڑوں برس تک پہونچتا ہے اور روپیہ بھی لاکھوں درکار ہے اور زبان مبارک سے جو کلمات اہل اسلام کی شان میں نکلتے ہیں وہ بھی قابل غور ہیں۔

حکایت۔ ایک شخص سر بازار کہہ رہا تھا کہ قیامت کے وعدہ پر لاکھ روپیہ مانگتا ہوں کوئی ایسا تیسرا نہیں دیتا۔ ایک ظریف سن کر بولے کہ وعدہ بھی نہایت قریب کا ہے اور روپیہ بھی بہت تھوڑا ہے اور زبان مبارک بھی ماشاء اللہ بہت شیریں ہے اب روپیہ مل جانے میں کیا شک ہے۔ فکذاہما۔ اور جب بنائے مدرسہ کو اہل اسلام واسطے انقلاب دین محمدی کے سمجھ رہے ہیں تو ممبر بن جانا اوسکے چندہ وصول کرنے کے واسطے کیوں کر پسند کریں گے۔ باقی رہا ممبر ہونا واسطے اظہار مخالفت رائے کے تو وہ نہ آپ کے

کام کا ہے نہ اون کے کام کا کیوں کہ پورا جھگڑا بڑھانا اور براع برپا ہوا  
 وریقین کے واسطے مصر ہے ۔ اب میں التماس کرتا ہوں کہ اس وقت تک  
 میری رائے یہی ہے جو گذارش کرچکا اور پھر بھی عور کرے گا وعدہ کرتا ہوں  
 اور میری نما ہے کہ یہ تحریر بھی پرچہ تہذیب الاخلاق میں طبع کرا دیجئے  
 اور جھکونعموں مت کیجئے ۔ باقی جس قدر تقریر حباب والا ہے امور مذہبی  
 میں لکھی ہے اوس کا حواب اور بھی ایک جٹ متعلق حدیث وجود انیس کا  
 حواب علیحدہ لکھ کر عقرب ہدیہ خدمت شریف کروں گا ۔ انشاء اللہ تعالیٰ ۔  
 فقط الراقم الاثم علی بحث عمی عہ ۔

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### Letter from Syed Ahmad Khan to Haji Ali Bukhsh Khan

حباب مولوی صاحب مخدوم و مکرم معظم و محترم حباب مولوی حاحی علی بخش خان  
 صاحب بہادر راد برکاتہم

بعد سلام مسنون عذر و بیار مشغول کے عرصہ یہ ہے کہ آپ کا  
 عنایت نامہ درباب مدرستہ العلوم کے میرے پاس پہونچا۔ میں آپ کی عنایت اور مہربانی کا  
 جو آپ سے اوس عنایت نامہ کے لکھے میں فرمائی ہے دل سے شکر ادا کرنا ہوں  
 اگر میرے عقائد جیسا کہ آپ خیال فرماتے ہیں کفر و صلاحت ہیں تو قومی  
 محنت اور ہمدردی کا مقتضا یہ ہے کہ آپ اپنے اوقات خاص میں میرے حق  
 میں دعا فرماویں تاکہ خداے تعالیٰ جھکو گمراہی سے نکالے اور راہ راست  
 پر لاوے۔ اور جو کہ آپ برگ ہیں اور حاحی ہیں امید ہے کہ خداے تعالیٰ  
 آپ کی دعا قبول کرے گا اور میری بھی خدا سے یہی دعا ہے کہ وہ ہم کو  
 اور آپ کو اور سب لوگوں کو راہ راست کی ہدایت فرماوے ۔

الہم اھدنا الصراط المستقیم صراط الدین ائمت علیہم غیر المعفوف علیہم ولد الصالحین آمین ۔

جو کچھ کہ میں سے آپ کی محالعت مدرستہ العلوم کو آپ کی ہدایت پر  
 معمول کیا ہو اسکی معافی میں آپ سے چاہتا ہوں ۔ در حقیقت جو محالعت

آپ نے مجھکو اپنی دانست میں مخالف اسلام سمجھکر، گو میں اپنے تئیں حامی اسلام سمجھتا ہوں، مجھ سے کسی اور نیز مدرسۃالعلوم سے بھی بخوف معصیت مخالفت فرمائی، جیسا کہ آپ کے عنایت نامہ سے ظاہر ہوتا ہے وہ نہایت تعریف کے قابل ہے اور ضرور آپ کو ایسا ہی کرنا چاہئے تھا اور آپ کئی امن نیت خیر کی جزائے خیر ضرور خدائے تعالیٰ آپ کو دے گا اور جو میری نیت ہے یقیناً اسکی جزا بھی مجھکو ملے گی۔ بہر حال اب مدرسۃالعلوم میں آپ کا مددگار ہونا اس بات پر منحصر ہے کہ میرے عقائد کی مداخلت کا اندیشہ جس کو آپ خلاف شرع سمجھتے ہیں اور کمیٹی کی دست اندازی کا خوف مسائل مذہبی میں نہ رہے اور اسکے رفع ہونے کے لئے آپ یہ تجویز فرماتے ہیں کہ کمیٹی خزانۃ البضاعت تعلیم مذہبی میں کچھ مداخلت نہ کرے اور ایک اور کمیٹی جس پر عام اہم اسلام کو اطمینان ہو امور متعلقہ تعلیم مذہبی کے لئے مقرر کی جائے۔

میں نہایت دلی خوشی سے جو امر کہ آپ نے پیش فرمایا ہے اس کو بتمامہ منظور کرتا ہوں اور مجھکو یقین کامل ہے کہ کمیٹی کے کسی ممبر کو بھی اس میں کچھ عذر نہ ہوگا۔ پس جو ہدایت کہ آپ نے فرمائی ہے اوسکو میں دل سے قبول کر کر یہ عرض کرتا ہوں کہ جو طریقہ تعلیم کمیٹی میں پیش ہوا ہے اس میں ایک دفعہ اور بڑھائی جاوے اور خاص مذہبی تعلیم کے لئے ایک جداگانہ کمیٹی مقرر ہو جسکے ممبروں کی تعداد اس قدر ہو جس قدر کہ آپ تجویز کریں اور ان کا انتخاب بھی ابتداءً صرف آپ کی رائے پر یا اور جس کو آپ اپنا شریک کرنا چاہیں اوسکی شرکت رائے پر منحصر ہو۔ اور جو ممبر کہ اس کمیٹی کے لئے منتخب ہوں وہ لیف ممبر اوس کمیٹی کے ہوں تاکہ آئندہ کسی شخص کو اور کسی کمیٹی کو اون کی نسبت کچھ اختیار باقی نہ رہے اور یہ قاعدہ تجویز ہو کہ جب کوئی عہدہ اوس کمیٹی کی عہدہ کا خالی ہو تو باقی ممبران موجودہ کسی دوسرے شخص کو اپنی تجویز سے بلا مداخلت کسی اور کے خود مقرر کریں اور تمام امور متعلقہ تعلیم مذہب اہل سنت و جماعت و سلسلۂ کتب درسیہ مذہبی اور تقرر مدرسان کا اسکے لئے

اور تمام امور جو تعلیم مذہبی سے علاوہ رکھتے ہیں اوس کمیٹی کی رائے پر منحصر ہوں اور کمیٹی حربۃ المصاعۃ کو یا بھکو کہیں اس میں مداخلت نہ ہو اور وہ کمیٹی جو مقرر ہو وہ تمام مدبران تعلیم مذہب اہل سنت و جماعت موسوم ہو۔ قانون کمیٹی میں یہ بات تحویر ہو چکی ہے کہ جو لوگ روپیہ اس شرط پر دیں گے کہ اوس کا روپیہ سود پر نہ لگایا جاوے وہ کمیٹی سود پر نہ لگایا جاوے گا اوو جو لوگ کہ بالخصیص واسطے تعلیم مذہبی کے روپیہ دیں گے اوسکی آمدنی بلا شہ تعلیم مذہبی ہی میں خرچ ہوگی اور یہ بات بھی قانون کمیٹی میں تحویر ہو چکی ہے کہ جو آمدنی سرمایہ سے ہو اوسکے خرچ کرے گا عمران کمیٹی کو اختیار ہوگا پس جو روپیہ کہ مذہبی تعلیم کی آمدنی سے ہوگا اگر عمران کمیٹی مذکورہ اوس آمدنی میں گمناش دیکھیں گے اور تعلیم مذہبی شروع کرنا چاہیں گے تو ان کو اوس زر آمدنی سے مدرسۃ العلوم میں تعلیم مذہبی شروع کرے گا بالکل اختیار ہوگا۔

دو عمر کمیٹی کے اس وقت یہاں موجود ہیں اوس کے دستخط مطوری کے میں سے اس پر ثبت کرا لئے ہیں اور عمروں کے پاس بھی میں ان خطوط کی نقل بھجکر مطوری حاصل کرلیا ہوں مگر اب آپ بحوبی سمجھ لیجئے گا کہ اہل سنت و جماعت کی تعلیم کا بوجھ اور اسکی کمیٹی کے عمر مقرر کرنا اور تمام انتظام تعلیم مذہبی یہ سب آپ کے سر پر ہے اور اب آئندہ سے آپ اس کے ذمہ دار ہیں اور علاوہ اس کمیٹی کی عمری کے آپ کو کمیٹی حربۃ المصاعۃ کا بھی عمر مقرر کریں گے تاکہ اس میں بھی جو کچھ ہم سے غلطی ہو اس میں آپ کی ہدایتوں سے فائدہ اُٹھاویں فقط۔

والسلام

حاکسار

سید احمد

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## Letter from Mehdi Ali to Syed Ahmad Khan

جناب من - تسلیم - خط آپ کا مورخہ ۷ جون ۱۸۷۴ء نقل خط جناب مولوی علی بخش خاں صاحب بہادر کے پہونچا - افسوس ہے کہ یہ ضروری خط بہت دیر کر کے پہونچا - جو توقف ہوا اس کا الزام میری طرف عائد نہ کیا جائے - جناب مولوی علی بخش خان صاحب کی خط پر جو رائے آپ نے دی ہے وہ آپ ہی کا کام ہے اور کوئی مسلمان ممبر مجلس خزانۃ البضاعت کا تو آپ کی رائے سے غالباً اتفاق نہ کریگا اس لئے کہ ہر لفظ سے مولوی صاحب موصوف کی نہ صرف آپ کی کفر و ارتداد پر اشارہ ہوتا ہے بلکہ تمام ممبران مجلس خزانۃ البضاعت اور معاونان مدرسۃ العلوم کی بددینی و بے ایمانی پر مکہ کے فتوے کی سند پیش کی جاتی ہے اور تمام کمیٹی خزانۃ البضاعت کا امور دینی میں خلل انداز ہونا ثابت کیا جاتا ہے - میری غیرت اور حمیت اس بات کو قبول نہیں کرتی کہ ایسی حالت میں اپنا کفر اور ارتداد قبول کر کے اور تمام مسلمانوں کو جو اب تک ہماری کمیٹی میں شریک ہوئے ہیں کافر و مرتد ٹھہرا کر ایک اُمید مودوم پر آپ کی رائے سے اتفاق کروں - آپ تو مدرسۃ العلوم کے خیال میں قد شغفہ حُباً کے درجہ پر پہونچ گئے ہیں اور دین و دنیا سے ہاتھ دھو بیٹھے ہیں - مگر میں ہنوز اس درجہ پر نہیں پہونچا - جہاں تک میں خیال کرتا ہوں کوئی عمدہ نتیجہ اس سے حاصل نہ ہوگا - یہ بات میں منظور کر سکتا تھا کہ مولوی علی بخش خاں صاحب اس مجلس کے سکرٹری مقرر ہوں جو مذہبی تعلیم کے قواعد تجویز کرنے کے لئے مقرر ہو اسلئے کہ وہ اسکی لیاقت بھی رکھتے ہیں اور استحقاق بھی - مگر یہ شرط کہ آپ اور کمیٹی خزانۃ البضاعت مذہبی تعلیم میں مداخلت نہ کریں جس سے شاید یہ مراد ہوگی کہ اب اور کوئی ممبر کمیٹی خزانۃ البضاعت کا استحقاق شرکت مجلس تعلیم مذہبی کا بہ وجہ کفر اور ارتداد کے نہیں رکھتا

والسلام

مجھے منظور نہیں ہے -

مہدی علی عفی عنہ

۱۶ جولائی سنہ ۱۸۷۴ء

### Letter from Samiullah Khan to Syed Ahmad Khan

حاج قلمہ و کلمہ - تسلیم

استادہ مدرسہ عربیہ کے جن کی سست لحاظ اوس کج یعنی کہہ  
حیالات کے میں بے قطعی و بصلہ ہیں کیا ہے - باقی مدرسوں کی مانند میری رائے  
طے ہو چکی - مدرسہ اول فارسی ایک شخص بریلی کالج کے مدرس ہیں جن کا  
نام محمد علی خان ہے -

مدرسہ دوم فارسی مولوی محمد اسحاق، مولوی محمد اسماعیل کے چھوٹے  
بھائی جن کا خط بھی بہت اچھا ہے - سکڑ ماسٹر لالہ بیجاہ بی - اے جس کا  
ذکر میں بے پہلے خط میں آپ سے کیا ہے اور سارٹیفکیٹ بھی اوسکے بھیج  
دئے ہیں - تھرد ماسٹر مولوی ابوالحسن ایف - اے ہیڈ ماسٹر کی اتہ مولوی  
محمد کریم صاحب کی رہائی معلوم ہوا کہ اسٹپل بے آپ سے درخواست کی ہے -  
اسٹپل جیسا کہ میں بے پہلے لکھا انگریزی کی ایسات میں عمدہ ہے لیکن  
اول تو شراب چھوڑے پر ہرگز بقیہ میں آسکا دوم تعلیم کی طرف لڑکوں  
کی اوسکو ہمیشہ کم توجہی تھی - ایک حصہ میں تین نا دو سبق پڑھا دیا  
وہ کافی خیال کرنا تھا - مگرتھر سکڑ ماسٹر دہلی اسکول اور سڈن ہیڈ ماسٹر  
شاہجہاں پور کی ابھی کوئی درخواست ہیں آئی لیکن ان کی تحریروں سے  
امادگی پائی جاتی ہے - مگر مشکل یہ ہے کہ یکم جون تاریخ کھولے مدرسہ  
کی ہے اور قواعد کارروائی کمیٹی منتظم مدرسہ میں لکھا ہے کہ عہدہ دار اور  
ملار میں مدرسہ کو تحویر کر کے ان کے تقرری کے لئے وہ کمیٹی رپورٹ  
کمیٹی حربۃ المصاعت میں کرے گی - آپ بے اب تک اوس کمیٹی کے عمر بھی  
مشہر ہیں ورنہ انہی نہ کوئی روداد اوسکی ناست میرے پاس پہنچی - پس کون سی  
کمیٹی رپورٹ کرے اور اوس کمیٹی کی رپورٹ کے بعد اور کمیٹی حربۃ المصاعت  
کی منظوری کے بعد اس قدر توجہ ہونا اور ضروری ہے کہ جن لوگوں کو  
کمیٹی مقرر کرے ان کے نام حکم بھیجے اور وہ لوگ مدرسہ میں اپنا اپنا

بندوبست کر کے آویں۔ پس ایسی حالت میں اہم امر قابل غور کے یہی ہے کہ یکم جون تک یہ معاملہ پورے طور سے کیونکر طے ہوگا۔ اگر بدنام نہ معلوم ہو تو معیاد کا بڑھانا کمیٹی خزانۃ البضاعت کا کام ہے لیکن اگر معیاد کے بڑھانے کی آپ کی رائے نہ ہو تو میور کالج کے قاعدہ پر صرف یہ بات تاریخ معینہ پر کرنی ہوگی کہ مدرسان موجودہ کی موجودگی میں مدرسہ کھول دیا جائے آئندہ مدرس آتے رہیں اور کام کرتے رہیں۔ جو لڑکے موجودہ ہیں اون کے واسطے مدرس کافی ہیں۔

داخلہ کی فیس بورڈنگ ہاؤس کی جدا اور اسکول کی جدا ہوگی۔ اور سردست میرے نزدیک ایک ایک روپیہ فیس داخلہ کا کافی ہے۔ میں نے یہ قاعدہ تجویز کرنا چاہا ہے کہ ۱۰۰ روپیہ تک کے نوکر سے ایک روپیہ اور پھر ہر صدی پر چار سو تک ایک ایک روپیہ زیادہ ہوتا جاوے۔ چار سو روپیہ والے سے چار روپیہ لے جاویں اور اوس سے زیادہ خواہ کسی قدر دو پانچ روپیہ لے جاویں۔

ڈٹین صاحب نے میری چھٹی کا ابھی جواب نہیں دیا۔ سکنڈ ماسٹری کے لئے اس وقت تک پانچ درخواستیں آئی ہیں اوس میں سے فضل رسول اور بیجناٹھ، بی۔ اے ہیں۔ لیکن جیسا کہ میں نے پہلے لکھا ہے بیجناٹھ کو ترجیح ہے۔ تین درخواستیں اور ہیں ان میں سے ایک شخص سامان چرن گھوش بنگالی ہے جو عیسائی ہو گیا ہے یہ شخص کسی ضلع اسکول متعلقہ پنجاب کا ہیڈ ماسٹر ہے۔ دوسرا مول چند ہے معلوم ہوتا ہے کہ اس شخص نے صرف انٹرنس تک پاس کیا ہے لیکن یہ ڈپٹی انسپکٹر بھی رہا ہے اور راہول ضلع جالندھر میں ہیڈ ماسٹر ہے۔ تیسرا تیج پال ہے سکنڈ ماسٹر ضلع اسکول مٹھرا۔ یہ ایف۔ اے تک پاس کر چکا ہے۔ بی۔ اے میں فیل ہو گیا ہے۔ موای ضمیر الدین ڈپٹی کلکٹر گورکھپور نے چار روپیہ مسعود شاہ خاں کو دیدئے ہیں تاکہ ان کے نام تہذیب الاخلاق جایا کرے۔ آپ تہذیب الاخلاق کے ۲ روپیہ جمع کر لیجئے۔ مسعود شاہ خاں نے سوسیٹی میں وہ ۴ روپیہ بند تہذیب الاخلاق جمع کر دیئے ہیں۔

سال رواں کے شروع سے تہذیب الاحلاق ان کے پاس بمقام گورکھ پور بھیج دیئے اور آخر سال تک بھیجتے رہئے ۔ ۵۰ روپہ ماہوار چندہ حاصل کے دیئے کو یا جس قدر تحویر کیا جاوے موافق محمد یوسف زیار ہیں ۔

نائب مر مشی میواڑ کو خط آپ بے ہجا ہے ۔ صحیح تعداد ہر لڑکے کے خرچ کی میں نہیں بتا سکا لیکن بحمسی تعداد التہ بتا سکا ہوں اس لئے کہ جس قدر لڑکے زیادہ ہوں گے اسی قدر وزڈنگ ہوس کا خرچ کم ہوگا ۔ مدرسہ کے کھولنے کے دن اطراف کے بھی بعض آدمیوں کا آنا چاہئے ۔ میں چاہتا ہوں کہ میر سید ظہور حسین صاحب بھی آویں ۔ میں بھی ان کو لکھوں گا آپ بھی لکھیں ۔ اہوں بے محہ سے دو لڑکوں کے واسطے کہا تھا کہ داخل کروں گا آپ بحریری تاکید اس باب میں ان کو کریں ۔ اسباب نہ ہو کہ آپ یکم حوں کو یہاں نہ ہوں خواہ کیسی ہی گرمی کی تکلیف اور سمر کی ہو ، لیکن جس طرح ہو آپ ضرور آوس اور اگر آپ نہ آوس گے تو اس دن میں بھی دہلی چلا جاؤں گا ۔ میان حمید اللہ بے نکم حوں کو آپ کے آئے پر اپنا ایک بکرہ جو دیدہ رسی سے پرورش کیا ہے دینے کی مت مانی ہے ۔ سید محمود ۳۰ روپہ ماہوار دیتے گھبراوس گے ہیں اوں کے محتانہ میں بہاں کاٹ لوں گا ۔ راجہ نافر علی حان اور لطف علی حان پرور افتتاح شیریں تقسیم کریں گے ۔

محمد سمیع اللہ

۱۶ مئی

راج سو روپہ کا نصف قیہ نوٹ مرسل ہے رسید بھیج دیجئے



[ 75 ]

**Letter from K. Deighton to Syed Ahmad Khan.**

SIMLA.

*May 28, 1875*

MY DEAR SIR,

I send you two Schemes for the English studies. Not having any books by me, I have been delayed in drawing them out; and it is very likely that my suggestions will hereafter need modifying. The books will, however, do to begin upon, aim when we see the School in good working order, we can make such changes as seem necessary.

I have written to Mr. Siddons, & hope he will take the Head Mastership. I have also written to Babu Uma Charan advising him to take the second Mastership.

Tonight I hope to see Sir W. Muir and shall take the opportunity of talking to him about the College. My revision of your Scheme is in the press, and I am to have a last proof today. Before sending it down to you, I shall ask Sir W. Muir's opinion of it,

Do you at all know when it will be possible to start the College? It occurs to me that it would be a good thing if we could get the Prince of Wales to lay the foundation stone when he visits this country in the winter. Will you suggest the idea to your Committee?

On my return to Agra I shall pay an early visit to the School and as Aligarh is so near I shall often be able to run over for a day.

Believe me,  
Yours Sincerely,  
K. DEIGHTON

To  
SIR SYED AHMED KHAN BAHADUR C. S. I.

*Benares.*

**Letter from K Deighton to Syed Ahmad Khan**

SIMLA

*May 31, 1875*

MY DEAR SIR,

I could not answer your letter yesterday about Baij Nath as I wished to side over to Mr Sime and ask how he had been doing his work since appointed to the post at Hoshiarpur. Mr Sime's opinion is very favourable, and I should therefore advise your appointing Baij Nath at once. It will of course be necessary to find out first whether he had permission from the Inspector to apply to you

I telegraphed to you this morning that Mr. Siddons would take the Head Mastership on Rs. 400/- p m, and I hope the Committee will sanction that amount. Mr Siddons is far too good a man to lose, being both intellectually and socially much above the mark of Head Masters in Govt. Schools

With this I send two copies of my revision of the Scheme. If the Committee approve it in its present shape, I will have as many copies struck off as they desire. My alterations are confined to the English of the Scheme which I have endeavoured to compress when it seemed to me too diffusive, and to correct where it was unidiomatic. I have also omitted certain of the rules regarding discipline which did not seem to be of any general interest. The Head of the College will lay down such rules as may seem necessary, and these can, if the C F. Committee chooses, be submitted for their approval

I have sent a copy of the Scheme in its present shape to Sir W. Muir and have asked him to make any alterations that may suggest themselves to him. I did not meet him at

Govt. House last Friday as I expected and as he lives nearly five miles from my house, I have not yet had an opportunity to talk to him. I have also sent a copy to Mr. Elliott as I am not quite sure that there are not some mistakes in the Mathematical fact of the Scheme. Kindly let me know as soon as possible whether there are any alterations which the Committee would like made, and how many copies you think should be struck off.

Believe me,  
K. DEIGHTON

[ 77 ]

**Letter from K. Deighton to Syed Ahmad Khan**

SIMLA

*June 11, 1875*

MY DEAR SIR,

Sir W. Muir is willing to be associated as "Visitor," with the Nawab of Rampur.

Mr. Siddons will reach Aligarh on the 29th instant and is prepared to enter into an engagement to stay at least a year.

Would you kindly let me know of any houses that are vacant at Aligarh and what their rent is. I want to let Mr. Siddons know so that he may be able to take one before he joins his appointment.

I send you the Friend of India which contains an article of mine on the College. A friend up here has also sent paragraphs to the Delhi Gazette, the Indian Public Opinion and the Englishman.

As soon as you hear from the Nawab of Rampur as to his wishes about laying the foundation stone of the College, it would, I think, be as well to write to the Private Secretary

to the Viceroy to enquire whether the Prince of Wales would be likely to consent to preside on the occasion

If you preferred it, I could speak to Captain Barrington on the subject and ascertain what he thought.

Mr Elliott has not yet returned the "Scheme" which I am anxious to have as soon as possible to prevent the type being broken up at the press here.

Believe me,  
Yours sincerely,  
K DEIGHTON

[ 78 ]

**Letter from John Elliot to Syed Ahmad Khan**

THE PIONEER,  
*Allahabad*

MY DEAR SIR,

I postponed replying to your letters until I had received a reply to a letter I wrote to Mr Deighton pointing out that I thought the higher mathematical college course was too expensive, as one great object of your new school and college seems to me to be a wish to make the Education real and effective. I should advise commencing work with an unambitious programme of studies. The list you send me appears to be less open to the objection of attempting too much than that I wrote about to Mr Deighton and moreover you must, to a very considerable extent, conform to the Calcutta University requirements. I have always thought its selection and arrangement of studies injudicious. However under the circumstances the omissions I can propose are few in number. I have noted on a separate sheet what omissions I consider advisable.

If Mensuration is considered an advisable addition to the range of subjects I should suggest it for the last year that is for the First class. It is very simple subject to a student acquainted with Euclid I to IV—VI and XI and reading Trigonometry.

One point to which I may be permitted to direct your notice at this early stage is that chief attention ought to be paid to the more practical parts of the course—Thus the use—the practical ready use of logarithms is of great importance. It facilitates computations to one who is fairly master of them. Yet in India. I have seldom met with a native student in the Govt. Colleges who could use them except in a very clumsy and tedious manner.

The omissions I suggest will indicate to some extent my general views.

I am Sir,  
Yours very faithfully,  
JOHN ELLIOT

[ 79 ]

**Letter from Molvi Samiullah Khan to Syed Ahmad Khan**

قبلہ و کعبہ - تسلیم -

ایک لڑکا شاہ جہاں پور میں سکندڑ کلاس میں پڑھتا تھا وہ آگیا۔ بہ تعمیل ارشاد آپ کے اگرچہ میرا دل نہیں چاہتا تھا میں نے ۱۰ روپیہ کا اسکالرشپ اوس کو دینے کا وعدہ کیا ہے۔ ایک لڑکا بدایوں کے مدرسہ سے آیا جو فورتنہ کلاس میں تھا۔ اوسکی مجھ سے سفارش بھی ہوئی ہے۔ پانچ روپیہ کا اسکالرشپ اسکو میں نے دینے کا وعدہ کیا ہے۔ مگر دقت ایک ہے کہ دس روپیہ کے اسکالرشپ والا تو بورڈنگ ہوس کا خرچ اور ایک روپیہ فیس ماہواری مدرسہ کی اور بورڈنگ ہوس کے داخلہ کے دو روپیہ دے سکے گا۔ لیکن اگر پانچ روپیہ والے سے یہ سب لیا جاوے تو کیونکر دے گا۔ لہذا میرا عزم ہے کہ اسے لڑکوں

کی فیس معاف کروں اور ایسے لڑکوں کے واسطے ایک ادبی درجہ کا بورڈنگ ہوس شہر و مدرسے 'اے بیچ میں جاری کروں۔ ایک اور لڑکا دلی کا مدرسہ چھوڑ کر ایک عرب کا آیا ہے۔ وہ باجوویں کلاس کے لایق ہے۔ اس کی سست میں ہے فیس کی معافی کا تو اقرار کیا ہے ایک اسکارشپ دیے سے انکار کیا ہے۔ اسی طرح دو لڑکے علی گڑھ کے اور آئے ہیں فیس کی معافی چاہتے ہیں۔ آپ کو کثرت سے طالب علموں کا شوق بہت ہے اور حلدی سے ترقی آپ چاہتے ہیں۔ لہذا محسوراً ان کی بھی فیس معاف کر دوں گا۔ میرے علی کا بھی لڑکا آگیا اور داخل ہو گیا۔ اس کے باپ سے تمام احراجات لوں گا۔ دس روپیہ تحواہ جو بہاں سے حاضری ہے اس میں سب حساب و کتاب برابر ہوا کرے گا۔ ایک لڑکا شیخ آلی بخش ڈپٹی کلکٹر کا آج داخل ہوا ہے وہ ورڈر ہوگا۔ باجوویں کلاس میں پڑھے گا۔ یقین ہے کہ آج کا خط پڑھ کر آپ بہت خوش ہوں گے۔ اور بہت سے لڑکے آئے والے ہیں۔ دو ہیں رور میں ان سب کا تو میں بدوست کر لوں گا۔ اب دو لڑکوں کا جو آج دلی سے آئے ہیں آپ بدوست فرماؤں۔ میرے احمد حس کے دو بٹے آبا صاحبہ کا خط لے کر آئے ہیں۔ ایک تو اردو پڑھتے ہیں ۱۲ سال کی عمر کے ہیں دوسرے اٹھارہ برس کے ہیں وہ میرا مستحبات عربی پڑھتے ہیں یہ بتائیے کہ کہاں رہیں۔ میرے یہاں حگہ ہیں ہے۔ اسکارشپ کے یہ لائق ہیں ہیں۔ بورڈنگ ہوس میں ان کو رکھ، یہیں سکا آپ بتائیں کہ کہاں رہیں میان عبدالرازق کے گھر ٹھہرائیں تو رہیں۔ لیکن خرچ کھائے رہے گا کوں دے۔ اگر بورڈنگ ہوس ایسے لڑکوں سے بھرا حاوے تو عمدہ لڑکے و لائق جو آویگیے وہ کہاں رہیں گے۔ اسکے علاوہ باج روپیہ ماہوار حوراک کوں دے گا۔ یہ معاف نہیں ہو سکتا ہے۔ آپ دیجنے گا تو کہاں تک اور کس کس کو۔ یعقوب شاہ مسعود شاہ خان کا بھائی درجہ چہارم میں اچھا پڑھتا ہے۔ حمید اللہ کے ساتھ ہے۔ اسی طرح محمد ابراہیم میرے داروے کا لڑکا بھی بہت اچھا ہے۔ اور ہائی اسکول میں علی گڑھ کے وہ پڑھتے ہیں۔ باج باج روپیہ کا اسکارشپ میں ان کو دیا چاہتا ہوں اگرچہ ان کی عمر بڑی ہے مگر دونوں محنتی بہت ہیں۔ ان امور کا جواب حلد شایب ہو۔

مدرسہ میں جمعہ کی تعطیل ہونے پر اور صرف دس بجے سے تعطیل ہونے پر و یکشنبہ کو بڑی تعطیل دینے پر چرچا زیادہ ہے۔ لوگ کہتے ہیں کہ دونوں دن تعطیل دو۔ لیکن مدرسہ بالکل اس میں پٹ ہو جاویگا۔ برابر اگر تعطیل ہوگی تو تعلیم اس قدر کیونکر ہوگی۔ کمیٹی میں میں نے یہ امر ابھی اس لئے پیش نہیں کیا ہے کہ بغیر سوچے سب اختلاف کر دیں گے۔ میری رائے بدستور تعطیل یکشنبہ کی ہے آپ بھی غور فرما کیے اس میں رائے دیں۔ شیخ الہی بخش ڈپٹی کلکٹر سے ہانچروپیہ کا اسکا رشب انگریزی کیے واسطے میں نے ایک سال کے واسطے لیا ہے اور انہوں نے منظور کرایا ہے۔ ریل آگئی لہذا اس قدر لکھ کر ختم کرنا ہوں۔

محمد سمیع اللہ ۲۱ جون

[ 80 ]

**Letter from Syed Ahmad Khan to Salar Jung**

BENARES

January 15th, 1876

To,

H. H. MUKHTAR-UL MULK

SIR SALAR JUNG BAHADUR

K. C. S. I.

*Prime Minister of Hyderabad Deccan.*

May it please your Highness,

I beg to submit for the favorable consideration of your Highness that it now seems to be a general propensity in India to bring the treasures of useful arts and sciences which exist in European languages into the vernacular of this country. Independent Rulers of the Native States who have established Educational Institutions in their territories, are also desirous of diffusing the knowledge of such arts & sciences through the medium of their own tongue, and it is the principal aim of the Mohomedan Anglo-Oriental College recently established, at Aligarh, to teach the western arts & sciences through the medium of the vernacular and I believe the

Educational Institutions in the Govt of Nizam have the same object in view. But this object cannot be carried into effect for want of books in the language of the country

The M. A. O College Comtee. have prescribed for their College a graduated series of Scientific Books for each class as your Highness will see in the accompanying copy of the scheme of Studies. When the books mentioned in the scheme are translated into vernacular, they will, I believe, fully answer the purposes of the Educational Institutions of all Native Govts

The Comtee. is prepared to supply this want. They would gladly undertake to compile and render into vernacular authoritative works on History, Astronomy and Practical & Physical Science and to publish them with neat diagrams by means of wood-cuts provided Your Highness and H. H. the Maharaja of Pattiala and H. H. the Maharaja of Jammoo kindly patronize the undertaking. It is intended to translate and publish 800 copies of each Text Book. The Committee will contribute for the publication of 200 copies of each work for the use of their College and should your Highness and their Highnesses the Maharajas of Pattiala and Jammoo be pleased to contribute for 200 copies each the work will be easily accomplished

As their object is simply to provide in their own language books on European Sciences and thereby to facilitate the acquirement of their knowledge for their native brethren the Comtee. would charge nothing more than the cost price

The proposal when fully carried out will not only enrich our language but will assist largely in the mental and moral enlightenment of the people of this country.

The proposition is first submitted for the approval of your Highness. Should your Highness be pleased to approve of it, their Highnesses the Maharajas of Pattiala and Jammoo will be subsequently addressed to on the subject.

I am,  
Your Highness's most sincerely,  
Sd/- SYED AHMED



[ 81 ]

**Letter from Syed Ahmad Khan to Private Secretary to  
His Excellency the Viceroy**

*Aligarh 13th Sept. '76*

FROM

THE SECRETARY

MAHOMEDAN ANGLO ORIENTAL COLLEGE  
FUND COMMITTEE

*Aligarh*

TO

THE PRIVATE SECRETARY TO  
HIS EXCELLENCY THE VICEROY AND  
GOVERNOR GENERAL OF INDIA

*Simla*

SIR,

I beg to state that His Excellency Lord Northbrook, late Viceroy and Governor General of India had been graciously pleased to promise at the request of the Mahomedan Anglo Oriental College Fund Committee to visit Aligarh and lay the foundation stone of the College himself and it was agreed that Kovr Mohamed Lutf Ali Khan and Raja Syed Bakar Ali Khan, Vice Presidents of the Committee should entertain H.E. at a dinner given on behalf of the members of the Committee on the same day. His Excellency was also pleased to accept the invitation of the Committee to this dinner and had promised to perform the Ceremony of laying the foundation stone while on his way to Simla from Calcutta, but as His Excellency unfortunately left India before an opportunity offered all these projects had to be abandoned. After the departure of H. E. the subject was several times discussed with the Honorable Sir John Strachey, K.C.S.I., who had thought it proper that His Excellency Lord Lytton should be requested to lay the foundation stone and it is believed if

His Honor had had time, he would have written to H E. Lord Lytton on the subject either from Bombay or Aden

Now I have been directed by the Committee to most humbly and respectfully solicit that H E Lord Lytton would be graciously pleased to honor the College by laying the foundation stone and also honor the Comtee by his presence at a dinner to be given on that date by the Vice Presidents on behalf of the Committee As H E has signified his intention of holding an Imperial Durbar at Delhi on the first January 1877 it is suggested by the Committee that the vicinity of Aligarh to that place might afford a favorable opportunity to H E to perform the ceremony if so graciously pleased

If H E will graciously condescend to grant the request of the Committee, then in addition to the honor which H E will confer on the College itself, this will be the first foundation stone laid in the name of the Empress of India and it will be remembered with pleasure and pride by the future generations of Mahomedan as the highest honor done to their race

In conclusion I hope that you will be pleased to lay this request before His Excellency the Viceroy and inform me of his wish in the matter

I remain

Sir

Yours faithfully,

SYED AHMED

*Secretary,*

*M A O C. F. Committee*

[ 82 ]

**Letter from Syed Ahmad Khan to Private Secretary to  
H. H. the Lieutt. Governor, N. W. P.**

To

THE PRIVATE SECRETARY TO  
H. H. the LIEUTT. GOVERNOR,  
N. W. P.

*Allahabad*

I herewith beg to enclose for H. H. the Lieutt. Governor's information copies of the correspondence regarding the proposal of the Mohammedan Community of the N. W. P. to submit a congratulatory address to Her Most Gracious Majesty the Queen on the occasion of Her Majesty's assumption of the title of Empress of India, by a deputation to wait upon H. E. the Viceroy at Delhi.

The vernacular proceedings of a meeting for the same purpose held at Aligarh is also herewith enclosed. The points resolved upon in the meeting are briefly noted below.

The Aligarh Committee will be designated as Central Committee and Sub-Committee will be formed in each district of the N. W. P.

Copies of the address prepared by the Committee (in English) to be sent to every district Committee for signature of all the respectable nobles and gentlemen of the Mohammedan community.

The Congratulatory address to be present box (now in course of preparation by Messrs. Co.) to H. E. at Delhi by a Deputation leading members of the Mohammedan c

and Bulandshaher and one or two from every other district of the N W P selected by the district committees

I ask the favor of your mentioning the circumstances to H H. the Lieutt Governor and communicating to me for the information of the Comtee H H's instructions in the matter.

I remain,

Sir,

Dt Aligarh

Yours faithfully,

The 23rd Novr'76

(Sd) SYED AHMAD

Secretary to the Mohammedan Committee  
of Congratulation

[ 83 ]

**Letter from Syed Ahmad Khan to Secretary to the  
Government, N. W P. & Audh**

To

THE SECRETARY,

TO THE GOVERNMENT,

N W P & AUDH

SIR,

With reference to yours No 4 dated the 8th January 1879 I have the honor to state that I have perused and considered the papers on the subject of the admission of children of prostitutes into Government and aided schools, and beg to make the following suggestions

As far as I know I think there is no class of dancing girls in the N W Provinces that is not practising prostitution

also by which it may be concluded that there is only one class of these women in the N. W. Provinces, viz, the prostitutes.

I would never favour the admission of children of these prostitutes into Government or aided schools, and have much reason to believe that almost the whole native community in these districts whether Hindus or Mahomedans are entertaining the same opinion. In saying so I am not influenced by any prejudiced idea, as to the meanness of their race or caste or to their claims to the advantages of education, but I fear the mingling of these children with their school mates may tend to contaminate the latter and produce demoralizing effects.

All the boy-schools in the N. W. Provinces require special attention to the moral education of the pupils. With regard to boys of virtuous families I regret to say that the benefit of the moral education they get in School a few hours a day is counteracted by their home influences. I do not mean by these home influences any vicious or immoral effects, but simply their somewhat uncivilized modes of life, and their contracting the bad habits of their playmates. Much less can the children of prostitutes, who have nothing but vice and immorality at home, be expected to derive any benefit from their education in school. They are on the other hand most likely to communicate those vicious and immoral effects to some extent to their more virtuous school mates, and which will admit of no remedy. When I strongly advocate the necessity of imparting instruction to boys of respectable families apart from their homes as the only means by which they could secure the advantages of good education, I can never view with favour the association of boys of infamous homes with those of virtuous and respectable families in the same schools.

As to the admission of girls of prostitutes, I hold the same opinion. In the first place the girl schools in the N. W.

Provinces are not viewed by the native gentry with satisfaction. I think the girl schools have as yet been able to secure but a very small number of pupils of gentle blood even of the poorest parentage. Under such circumstances the admission of girls of prostitutes will only tend to the growth of distrust among all castes and races and will discourage the admission of girls of gentle blood. I cannot agree in the belief that girls of prostitutes can scarcely be expected to be acquainted with the immorality practised by their mothers at homes, as they will leave the schools at the age of eight or ten years and that their company will have no demoralizing effect on their school mates, as some gentlemen have supposed—I am of opinion that when these girls will mingle with one another they must talk of the matters going on at their homes although with the purest intention and simplicity of heart and it will of course lead to the origination of vicious ideas in the minds of the hearers. The hope that the girls of prostitutes may derive some benefit from education is completely frustrated on consideration of the age at which they will be removed from school to join the ranks of their profession.

It is admitted that prostitutes aspire at the education of their girls, and that there have been, and perhaps may be some of these girls who may have acquired learning to some extent and may have derived a practical advantage from education. But the prostitutes have been actuated by sending in their children to schools by different motives and to subserve a special interest. They view education as a means to improve their trade and as a most attractive accomplishment. It is a great pity that several schools in Madras possess girls of no other class except those of prostitutes, which is a fact deserving the gravest consideration.

I have the honor to be,  
Sir,

Your most obedient servant,

SYED AHMAD

Calcutta

dated 13th March, 1879

[ 84 ]

**Letter from J. B. Fuller to Syed Ahmad Khan**

DEPARTMENT OF AGRICULTURE AND COMMERCE,

N. W. P. AND AUDH

*Cawnpore, the 14th of March, 1879*

MY DEAR SYED AHMAD,

I write to you on a subject, which I think we have already had a little talk about—starting an Agricultural class in the A. M. College.

The Govt. of India is very anxious that some instruction should be given in Agriculture, but neither Mr. Beck nor I think that as yet we know enough about *practical improvements* suited to the country to be in a fit condition and start a college for the express purpose of teaching them. This has been done in Madras with, as I hear, not very brilliant success, and I think that at first it would be better if a class was started in one of our principal colleges for instruction in Chemistry, Botany, and the application of these Sciences to Agriculture.

Your College first suggests itself and I therefore ask your opinion as to whether you and the Committee would consent to entertain a competent master to give lectures in Botany and Chemistry with practical experiments, (for which the Institute laboratory would be an excellent help) while a man could be sent from this Department to give courses of lectures on the application of these Sciences to Agriculture, and on the various improvements, which have been found to succeed in this country. There is, as you know, a piece of land in Aligarh, which could be set aside for practical experiments and the exhibition of ploughs, machinery etc.

In return I think Govt. would certainly give a subsidy. In my opinion if such a class was started Mr. Beck should be

on your committee I asked Maulvi Samiullah his opinion and he said *not*, and declared that you objected to the interference of Govt. servants, Mr Beck himself does not think it at all material that this Dept should be represented on your committee provided that the Dept be allowed to inspect and examine the Agriculture class from time to time and that some instructions should be drawn up as to the courses of teaching which the College authorities would agree to follow

I think myself that such a class would be an *important* and highly advisable addition to your present curriculum

Please let me have an early reply and if you think the plan possible state what subsidy you consider necessary

Yours very truly,

J B FULLER

[ 85 ]

### Letter from Ghulam Hasan to Syed Ahmad Khan

حاجہ مطاعی و محدومی آریل سید صاحب

عات نامہ مورجہ ۲ حوں کو ملا۔ مشکور کا۔ سب پہچے یا نہ پہچے ہرست چمدہ دھدگاں کی حاجہ بے کچھ نہیں لکھا۔ اس لئے گذارش ہے کہ میں اس بات کے اعلان کرے گا بخار ہوں نا نہیں کہ حاجہ کی رائے میں ابھی ہرست کی کچھ ضرورت نہیں ہے کئی احباب یہ بات پوچھتے ہیں۔

ثاباً دو ایک بابوں کی سمت حضور کی رائے حاسا چاہتا ہوں۔ اگر محلاً کچھ لکھ بھیجیں تو ممنون ہوں گا۔

اولاً سب عرصداشت محمدن ایسوسی ایشن کلکتہ حاجہ کی کیا رائے ہے۔ اور خصوصاً اس امر میں کہ بحاجہ میں حاضر کو اختیار ملے چاہئیں یا



نہیں و نیز یہ کہ بی ایل امتحان کی قید کلکتہ میں جوڈیشل عہدوں کے لئے  
ہٹا دینی چاہئے یا نہیں - وغیرہ - پنجاب میں ان دنوں میں اس عرضداشت پر بہت کچھ  
زد و قدح ہو رہی ہے - جناب کی رائے بھی معلوم کسی قدر ہونا ضروریات سے  
سمجھی گئی ہے - اس لئے یہ تکلیف دیتا ہوں -

ثانیاً ان دنوں میں غایت درجہ کا شور و غل لاہور امرتسر میں اردو  
اور برج بھاشا کی نسبت ہو رہا ہے - بلکہ لاہور کالج میں تو دھول دھپہ کی  
نوبت پہنچ گئی ہے - اس بارہ میں جناب کی کیا رائے ہے -

اگر بواپسی ڈاک جواب مرحمت ہو تو معنون ہوں گا کیوں کہ ۱۲ جون  
کو ہی شملہ چلے جانا ہے اور میں چاہتا ہوں کہ قبل جانے کے آپ کا  
عنایت نامہ مجھے مل جاوے - مرزا فتح محمد بیگ صاحب ان دنوں میں یہاں  
تشریف رکھتے ہیں اور جناب کی خدمت میں عرض سلام دیتے ہیں - فقط

نیازمند

غلام حسن

۷ جون ۱۸۸۲ء

[ 86 ]

**Letter from Syed Ahmad Khan to W. W. Hunter**

No. 100 of 1882

*Aligarh*

*29th June, 1882*

To

THE H'ONBLE

W. W. HUNTER, L.L.D. & C.I.E.

MY DEAR SIR,

I have received yours of the 26th instant and am really  
much sorry to hear of the sad blow you have recently received  
by the demise of your illustrious father. I beg to condole  
with you heartily in this doleful accident.

Pray accept my hearty thanks for your choosing Aligarh in honor of our College as the place for your chief sessions for the N W. Provinces. In doing so, you will, in fact be practically conferring a high honor on our College. The well-situated and spacious hall of the Scientific Society will, I think, be best suited for the purposes of the sessions of the Commission. It is well furnished, and I shall be happy to carry out any further directions you may like to give in this respect. I trust nothing will inconvenience you at Aligarh.

It is not unlikely that during your Aligarh sessions a body of Hindus and Muhammadans of this neighbourhood will also wait on you to urge their claims in connection with education, similar to those urged by the Muhammadans of the Punjab. The difficulty is that the people of this country do not understand educational matters thoroughly, and hence they ask for things which it is, in my opinion nearly impossible to grant. Government could not have adopted a better and wiser policy than that of refraining from all religious instruction.

Pray accept my hearty thanks for your kind offer of Rs 1,500 for the erection of a Boarding House similar to that subscribed for by Mr Charles Elliott. Nothing affords me more pleasure than to see our European officers cooperate with us in this undertaking and it is my most ardent desire that our College should contain many marks of the cooperation and aid of our European officers. I am firmly of opinion that when my co religionists will reap the fruits of civilization and regular education, and will give up vain prejudices, these marks will not fail to remind them of those who have so generously and ungrudgingly patronised their education, and their hearts will naturally be impressed with a deep sense of gratitude towards their benefactors, which is highly desirable both for the interests of the country and the Government. Whether this idea of mine be right or

wrong, it is what occurs to me in connection with the subject of the co-operation of European officers. Your donation is not only calculated to raise the dignity of our College by reason of its coming from a European officer but the value of the donation is doubly increased by the fact that it has been given by one who is so distinguished for learning, and who represents the education of whole India.

Mr. Charles Elliott had made no particular condition with respect to his donation. I beg to enclose a copy of the letter which he had addressed on the subject. I would, however, suggest you that the building when completed will create a rent of Rs. 10 per month, which should be devoted to the foundation of a scholarship in one of the College classes in the name of your late-lamented father. The decision of the point whether that scholarship should be a general scholarship to which the Hindu and Mohammadan students may be equally eligible, or it should be restricted to Muhammadan students, just as H. E. Lord Northbrook has done with respect to his scholarships, I leave to you.

The proposed building shall also contain an inscription both in English and Persian about which I shall speak to you when we meet next. The plan of the proposed building will follow shortly.

I hope you will excuse me the trouble I may be giving you by asking you to send me a separate letter concerning the donation you have the pleasure of giving, so that I may be able to lay it before the Committee and to publish it in the Aligarh Gazette.

I have the pleasure of sending for your perusal two copies of a brief history of our College which I have drawn up for the information of the Provincial Committee.

Yours sincerely,  
SYED AHMAD

[ 87 ]

**Letter from Syed Ahmad Khan to H Siddons***Aligarh**Augt 3, 1882*

MY DEAR SIDDONS,

I suppose you know that some of the Mohomedans of Amritsar (Punjab) have offered a gold medal to be awarded to the Mohomedan student who may pass the next B A Examination in the 1st Division from our College

I offer a gold medal, from my pocket to the Hindu student who may pass the next B A Examination in the 1st Division I hope you will be good enough to acquaint the B. A Class students with it.

Yours sincerely,

SYED AHMAD

[ 88 ]

**Letter from Kazi Shahabuddin to Syed Ahmad Khan***Baroda**18 April, 1883*

MY DEAR SAIYUD SAHEB,

I have received your favour of the 14th and am obliged to you for your congratulations and good wishes.

You reproach me for having done nothing for the Muhammadan Community I am conscious that this reproach is undeserved If you had said that I had done nothing for our people in the N W. Provinces you would have been right But when you charge me with selfishness and apathy as regards the whole Muhammadan Community of India I plead not guilty I have learnt with deep interest of your noble exertions in the matters of social and intellectual improvement of our community, and of the success you have gained But you know we are 50 millions and are scattered over

all the parts of this vast continent. If, therefore, all the resources which are available for the object in view were concentrated in one place how could the Muhammadans living at other and distant parts, benefit? Take, for instance, this province of Gujrat, the official and business language of which is Gujeratti without learning which no one can generally expect to earn his livelihood. Then, how many Muhammadans of Gujrat would send their children to Aligarh or Delhi? In short I think what assistance well-to-do members of our community can afford should be employed locally at different centres and not concentrated in one place.

Acting on this principle I have been and still am assisting the poorer but willing members of our community on this side of India in acquiring Education, and using my influence in getting deserving men employment. The richer classes are indifferent in this matter but there are young men among other classes who avail themselves of such assistance particularly when it is followed up by palpable benefit such as employment or other means of gaining a livelihood. I am glad the result of what little it has been in my power to do is very satisfactory. Among my friends are some graduates and matriculates, and some occupying honorable posts.

I say all this with great reluctance, and only to remove a wrong impression from the mind of one whom I honour and esteem.

When Sayad Mahmud Saheb was here I asked him if possible to obtain from you and let me have for a time the papers regarding the question of allowing Muhammadans to make wills. He seems to have forgotten all about it. Could you oblige me with these papers? The subject is a most important one, and I am desirous to study it

I hope you are quite well.

Believe me,

Yours very sincerely,

KAZI SHAHABUDDIN

The H'onble

Syed Ahmad Khan Bahadur, C. S. I.

### Letter from Syed Ahmad Khan to Kazi Shababuddin

آپ کا عایت نامہ مورخہ ۱۸ اپریل ۱۸۸۳ ع میرے پاس پہنچا جس کا میں شکر کرتا ہوں۔ آپ کی توجہ جو قومی ترقی کی سمت ہے اوس کا حال دریافت ہوئے سے بہت خوشی ہوئی ہے۔ آپ کی ذات سے اسی ہی توقع تھی۔ جو کچھ آپ نے میرے خط کے جواب میں لکھا ہے بالکل صحیح و درست ہے۔

مگر جو کام قوم کی بھلائی کے لئے ایسے بڑے اسکیل پر مایا جانا ہو جس کے پورا کرے کے لئے بہت سی قوتوں کا جمع ہونا ضرور ہے اور بغیر اس کے وہ پورا نہیں ہو سکتا تو اس کے پورا کرے کے لئے قومی قوتوں کا جمع کرنا ایک شخص پر جو قوم کی بھلائی کی طرف دل رکھتا ہے ضرور ہے۔

یہ ایک بہت بڑا مسئلہ قومی ترقی کا بحث طلب ہے۔ کہ قوم کی ترقی کے لئے اعلیٰ درجہ کے اسٹیٹوشن موجود ہوئے بغیر ادبی درجہ کی امدادوں سے قومی ترقی ممکن ہے یا نہیں۔ میں کہتا ہوں کہ نہیں۔ اور اس لئے میں ہر ایک شخص پر جو قومی ترقی کا حراہاں ہو اس قسم کے اسٹیٹوشن قائم کرے میں مدد کرنی فرص سمجھتا ہوں۔ گو کہ وہ دوسرے طور پر کیسی ہی مدد کرتا ہو۔

اس وقت ہمارے کالج میں گجرات، سومات، حیدرآباد، میسور تک کے لڑکے بورڈر ہیں۔ اس سے ثابت ہے کہ تمام ہندوستان میں ایک اسٹیٹوشن کی ضرورت ہے جس میں لوگ اپنی اولاد کو تعلیم کی عرص سے بھیج دیں۔ اور جب کہ کوئی ایسا اسٹیٹوشن قائم ہو تو ہندوستان کے ہر ایک گوشہ سے اس کی مدد ہوئی ضرور ہے۔

ہمارا کالج جس اسکیل پر قائم ہے اس کے پورا کرے کو پندرہ لاکھ روپیہ درکار ہے۔ اور جب تک کہ ہندوستان کے ہر ایک گوشہ سے اس کی مدد نہ ہو اس کی تکمیل ناممکن ہے۔ پس آپ گو قومی بھلائی میں

مدد کرتے ہوں مگر اس انسٹی ٹیوشن میں بھی مدد کرنی اور قوتوں کو جمع کرنا ضرور ہے۔

بہر حال جو آپ کی رائے ہو اس میں میں بحث کرنا نہیں چاہتا۔ ایک اور امر ہے جس میں آپ کی رائے دریافت کرنا چاہتا ہوں۔ کمیٹی کو خیال ہے کہ ایک ڈپوٹیشن ہز ہائٹس مہاراجہ گانگوار کی خدمت میں بامید امداد کالچ بھیجے۔ آپ کی رائے میں کچھ امداد ہونے کی توقع ہے یا نہیں۔ اگر نہ ہو تو کمیٹی کو مناسب ہوگا کہ اس خیال کو چھوڑ دے۔

جب مہاراجہ گانگوار کلکتہ میں تھے میں بھی وہاں تھا۔ اور جس رات کو وہ گورنمنٹ میں تھے اس پارٹی میں میں بھی تھا۔ مگر جو کہ کسی سے واقفیت نہ تھی میں نے ان سے ملنے کا کچھ خیال نہیں کیا۔

خاکسار

سید احمد

[ 90 ]

### Letter from Syed Mehdi Hasan to Syed Ahmad Khan

نرسنگھ پور کنڈیلی

۳ اکتوبر سنہ ۱۸۸۳ء

تجریک تعمیر یادگار مرزا دیبر و مرزا انیس

مدرسۃ العلوم میں

مخدومی۔ ۲۱ اگست سنہ ۱۸۸۳ء کے علی گڑھ انسٹی ٹیوٹ گزٹ میں جناب مشیر الدولہ ممتاز الملک خلیفہ سید محمد حسن خان صاحب میر منشی ریاست پٹیالہ کی تجریک بابتہ قائم کرنے یادگار شیخ ابراہیم ذوق و اسد اللہ خان غالب کے دیکھ کر میں نے ارادہ کیا تھا کہ اس بارے میں کچھ آپ کو لکھوں، مگر کار منصبی و علائق طبع کے سبب سے اب تک بچھور رہا۔ میر منشی صاحب موصوف

کی بحریک پر ایک اور تحریک میرے خیال میں گذری - وہ یہ ہے کہ افسوس ہے، ہماری قوم کے لوگ مرزا سلامت علی صاحب دبیر و میر بدعلی صاحب اس کو بھولے ہوئے ہیں، جو اردو میں خاص قسم کی شاعری کے موحد اور اس میں یکاے رورگار ہے، جن کی وجہ سے اس خاص قسم کی شاعری بھی مرثیہ گوئی میں جان پڑ گئی - فی الواقع یہ دونوں صاحب اس کار خاص میں بے نظیر تھے، اور ان کی شاعری قابل انتحار قوم ہے - ان کا کلام اب تک اس طرح رہا رد جلائی ہے جس طرح لوگ اوراد پڑھتے ہیں - اودھ میں اور مالک معری اور شمالی میں بلا مبالغہ کہا جاسکتا ہے کہ لاکھوں آدمی ایسے موجود ہیں جنہیں ان سے دابی محبت ہے یا ان کے شاگرد ہیں - اور ہزاروں ہی ایسے ہوں گے جو ان کے کلام کی تقلید کرتے ہیں - اگر آپ اپنے احبار میں اس بارے میں تحریر فرمادیں گے تو باوجود ہماری قوم کی بے حمیتی و بے غیرتی و حہالت کے امید ہے کہ ان صاحبوں کی یادگار قائم کرے گے اے بہت سا روپیہ نہایت آسانی سے جمع ہو جاوے گا، اور وہ اصحاب جو اس ملک میں ہیں اور جس کو قومی ہمدردی کا چسکا ہے اس پر توجہ اور کوشش فرمائیے سے دریع نہ کریں گے -

مجھے یقین ہے کہ ان دونوں مرحوم کے چندہ میں جناب سعید الدولہ امیر الملک راجہ محمد امیر حسن خان صاحب ہادر ہمار جنگ والی محمود آباد بہت کچھ مدد کریں گے - میں ہی ۱۰۰ سو روپیہ یادگار میر ابیس صاحب مرحوم میں دوں گا - میری یہ بھی رائے ہے کہ انہی یہ قرار دے دیا جاوے کہ کتنے روپیہ کی لاگت کی یادگار قائم کی جاویگی - یہ بات اس وقت قرار دی جاوے جب یہ ادارہ ہو جاوے کہ اسکے واسطے کسا روپیہ جمع ہوئے کی امید ہے - دوسری بات قابل غرض یہ ہے کہ محمد سول سروس فڈ میں عمر ہوئے سے میں اپنا انتحار سمجھوں گا اور مبلغ (۲) دو روپیہ ماہوار ماہ اکتوبر حال سے دوں گا -

آپ کا خادم

سید مہدی حسن اکسٹرا اسسٹنٹ کمشنر (برسکھ پور)



اگر یہ دونوں یادگاریں جن کی تحریک سید مہدی حسن صاحب نے کی ہیں مدرسۃ العلوم مسلمانان میں قائم کی جاویں تو ہم کو اس سے زیادہ کوئی خوشی نہیں ہے۔ یہ دونوں صاحب بلاشبہ باعث فخر ہندوستان اپنے فن میں ہیں۔ ان کی یادگار قائم ہونے سے قوم کو فخر ہوگا۔ ہفت ہفت کاٹی ایک پرانہ مرثیہ ہے جس کو آج تک لوگ نہایت فرط مسرط سے پڑھتے ہیں۔ ان دونوں صاحبوں کے بیسیوں مرثیہ ایسے ہیں جو ہفت ہفت کاٹی سے ہر لحاظ سے ہزار درجہ بہتر ہیں۔ فقط

سید احمد

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### Letter from Mushtaq Husain to Syed Ahmad Khan

جناب قبلہ وکعبہ ام سلامت—تسلیم

نوازشنامہ ورود ہوا۔ اسکا لٹریچر کے چندہ میں سے سو روپہ ایک ہفتہ میں انشا اللہ روانہ کروں گا۔ اور باقی اس سے اگلے مہینے میں۔ میرا عریضہ قبل اس کے پہونچا ہوگا۔ آج نوٹوں کے دوسرے ٹکڑے روانہ کرتا ہوں۔

آپ نے تھرڈ کلاس کو توڑ دیا خوب کیا۔ میں اس سے متفق ہوں۔ لیکن یہ جو آپ نے حکم دیا کہ جب تک اولیا کے پاس سے جواب نہ آوے طالب علموں کو صبح کی چائے اور تفن نہ ملا کرے۔ آپ نے ابھی سے ان سکڈ کلاس کے جدید بورڈروں کو پہلے سکڈ کلاس کے بورڈروں کی نگاہ میں حقیر کر دیا۔ اور ان کو ذلیل بنا دیا۔ شرط کو جزا سے آئندہ بھی کچھ نسبت نہ ہوگی۔ اگر ایک ولی انکار کرے تو آپ کا کام صرف یہ ہوگا کہ اوسکے لڑکے کو آپ بورڈنگ ہوس سے خارج کردیں۔ یہ ذلت جو آپ نے ان لڑکوں کو دی اس کا آپ کو کیا حق تھا۔ آپ نے کوئی نوٹس پہلے سے نہیں دی، کوئی تاریخ جواب کے اٹھے مقرر نہیں کی۔ جھپکو تو اس کا بڑا رنج ہے۔

خاکار

مشتاق حسین

۲۶ محرم

اگر یہ خیال ہے کہ اس ذریعہ سے لڑکوں کے اولیاء حواب جلد دیں گے تو اور بھی زیادہ پر افسوس کارروائی سمجھی جاوے گی - مولوی محمد اکبر صاحب اگر اپنی طرف سے یہ کارروائی کرتے تو کچھ رنج نہ ہوتا - معلوم ہے کہ وہ ایک نلون (مراح) شخص ہیں - اوں سے طالب علموں کی عرت کے برخلاف کسی کارروائی کا ہوجانا کچھ زیادہ قابل لحاظ نہیں - مگر رنج یہ ہے کہ آپ سے منظور کر لیا - اور اشراووں کی عرت کا اور ان کی دلت کا جس کا آپ ہمیشہ خیال کرتے ہیں اس موقع پر کچھ حمال نہ کیا -

اگر آپ چوک گئے ہیں اور آپ سے بمقتضائے بشریت ایک غلطی ہو گئی ہے تو خدا اس غلطی کو معاف کرے - اور میں بھی اپنے خیال سے اس کو نکال دوں گا - لیکن اگر وہ کارروائی واحدی نہیں تو گو آپ کو تکلیف ہوگی مگر میں اسکے وجود پر مطلع ہونا چاہتا ہوں تاکہ اپنی کج طبیعت کی اصلاح کر سکوں - زیادہ بہار -

حاکسار

مشتاق حسین

۳ نومبر

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**Letter from Syedjee Miah to Syed Ahmad Khan**

*Panagudi*

20-11-83

**MOST HONORED SIRE,**

With feelings of deep reverence and profound respect I most humbly beg to intrude upon your honor's precious moments with the full hope that the necessity of intercourse will not only justify my presumption but also will not fail to give great satisfaction to your honor's well known philanthropic mind. It is very lamentable that the whole of this (Madras) Presidency especially the southern part of it, can boast very little of Mahomedan Schools though the necessity for them has been felt throughout to a very great extent. It has been my constant ambition to do what little I can towards meeting this urgent want in these parts and have

succeeded so far as to establish a Mahomedan School of moderate strength at Panagudi (my native place) but am very sorry to say that I am in utter darkness as to the new system of teaching to be pursued and to the selection of books wherein the boys should be instructed. But having heard that your honor has established a very large School at Aligarh which is in a highly flourishing condition I became bold to address your honor on the subject fully resolved to follow the system of that school advantageously in every respect and then to put an end to my anxieties and difficulties. I, therefore, most humbly pray that your honor may be pleased to inform me what lessons have been taught in each language for every standard 1st when Hindustani is the vernacular and Persian the extra language 2ndly when the Persian is the vernacular and Arabic the extra language and where these books are procurable. I also beg to be favoured with your honor's further instructions on the head for which I and the Public here shall be highly indebted to your honor. Begging to be excused for the liberty I have taken

I beg to remain

Sir

Your most obedient and humble servant

SYEDJEE MIAH

*Local Fund Member*

SHERMADEVI CIRCLE

*Panagudi*

*Tinnivelly District*

[ 93 ]

**Letter from Syed Ahmad Khan to H. W. Primrose**

*Aligarh*

*16th October, 84*

MY DEAR SIR,

Your favor of the 14th instant reached me to day and I wish to lose no time in answering it.

The members of the Muhammadan Anglo-Oriental College Committee appreciate as a great honor the desire which Lord Ripon has graciously expressed to visit the College. In offering their thanks for this work of favor they desire me to say that they had for a long time entertained a sincere hope that some opportunity would present itself for soliciting Lord Ripon to honor the College with a visit in connection with some ceremony but the College buildings being still in an unfinished condition the ceremony of opening them could not take place, and the Committee did not venture to trouble his Lordship with an invitation simply to visit the College. They however, appreciate all the more deeply the interest which his Lordship has evinced by expressing a desire to see the College.

The Committee and the friends and supporters of the College are desirous of assembling in the Centre Hall of the College to present an address to Lord Ripon which they hope his Lordship will accept. During His Excellency's stay here I trust his Lordship will permit me to place his house at his disposal as I did when Lord and Lady Lytton honored us with a visit. Arrangements will be made for H. E. and party to breakfast and Lunch in this house, but on hearing from you I will communicate to you further details of the programme in connection with H. E.'s visit. In the meantime I should feel obliged by your letting me know who will form H. E.'s party at Aligarh.

I remain

Very truly yours,

Sd/-SYED AHMED

To

H. W. PRIMROSE, Esq.

*Private Secy. to H. E. the*

*Viceroy*

SIMLA,

[ 94 ]

**Letter from Theodore Beck to Syed Ahmad Khan**

M. A. O. COLLEGE

*Aligarh**Nov. 27/1884*

MY DEAR SIR,

You will be pleased to hear that I have this morning received the following official communication from the President of the Cambridge Union :-

*Nov. 5/1884*

At the first Private Business meeting of this term the following resolution was proposed by the President of the Society (Mr. W. Howard Stables, Trinity College) and seconded by Mr. J. Austen Chamberlain, Trinity College, and carried with one dissentient.

"That the Cambridge University Union Society desires to express its satisfaction that a society, based on the same principles as itself has been founded at Aligarh by one of its ex-Presidents : and as a means of displaying its sense of the brotherhood which exists between all subjects of our sovereign, and also of the close tie that binds the two societies together, herein sends its heartfelt sympathy and congratulations to the President and members of that Society."

I propose reading this at the next meeting of the Siddons Union Club together with the letter I myself wrote to the President, and will ask you kindly to print them in the A. I. Gazette after that.

I think we should send a copy of every number of the A. I. Gazette which contains a reference to our debate to the Cambridge Union Society to be placed in its rooms. By degrees we shall I hope bind our College to the University. The present young men of Cambridge will in a few years be its masters and will I hope grew accustomed to think of our College as having a special claim on the University.

Yours vesy sincerely  
THEODORE BECK

### Letter from Syed Ahmad Khan to Molvi Mohd, Hasan

مواوی محمد حسن صاحب

حاج مولوی صاحب مخدوم و مکرم من

آپ کا عایت نامہ مورخہ ۱۹ فروری پہونچا۔ محموند عایت کیا۔ جو حال کہ آپ بے اسکول قائم ہونے کا بحریر فرمایا ہے، اوس سے ہایت حوشی ہوئی ہے۔ ہمارے کالج کے لیے حب اول کمیٹی قائم ہوئی تھی اسی وقت یہ امر قرار پایا ہوا کہ محموند ایگوا اورینٹل کالج کے ماتحت جہاں تک ہوسکے اسکول بطور رائج کے قائم ہوں۔ پس ہایت حوشی سے کمیٹی آپ کے اسکول کو بطور رائج کے اس کالج کے تسلیم کرے گی۔ جیسا کہ آپ بے ارقام فرمایا ہے۔ سالانہ جلسہ میں جو منی کو ہوگا آپ اپنے اسکول کی کمیٹی سے اوس اسکول کی رائج قرار دینا قطعی طور پر فیصلہ کرا لیجئے اور رویداد اس کمیٹی کی حسب صابطہ بھیج دیجئے۔ میں کمیٹی میں پیش کر کے اس اسکول کا رائج ہوا تسلیم کرلوں گا۔ لیکن حب وہ رائج قرار دنا حاوے گا تو مدررخہ دہل امور کرے لارم ہوں گے۔

(۱) آپ کے اسکول کے نام میں ایسا لفظ داخل ہوا مناسب ہوگا جس سے معلوم ہوگا کہ وہ محموند ایگوا اورینٹل کالج کی رائج ہے۔ مثلاً «صادق پور اسکول رائج آف دی محموند ایگوا اورینٹل کالج»۔

(۲) اوس اسکول میں جماعتیں اوسی تعداد اور ترتیب سے قائم ہوں چاہئیں جس طرح ہمارے کالج کے اسکول میں ہیں۔ ہماری کمیٹی کورس آف اسٹڈی وقتاً وقتاً بھیجتی رہیگی۔ اس سے مقصود یہ ہے کہ جو کورس آف اسٹڈی ہمارے کالج کے اسکول میں ہے اس سے کم نہ ہو اگر اس سے زیادہ ہو تو ہایت حوشی ہے۔

(۳) ہمارے اسکول میں دو جماعتیں ہیں۔ پانچویں جماعت تک امتحان

زبانی ہوتا ہے۔ چوتھی جماعت سے امتحان تحریری شروع ہوتا ہے۔ ان جماعتوں کا جن کا امتحان تحریری ہوتا ہے وہی زمانہ ہونا چاہئے جو ہمارے اسکول میں قرار پاوے۔ جو سوالات ہمارے اسکول میں دئے جاویں گے وہی سوالات بیجنسہ یہاں سے چھپے ہوئے بھیجے جاویں گے اور جو ہمارے کالج کے امتحن ہوں گے وہی ان سوالوں پر نمبر دیں گے اور اس کی اطلاع و تفصیل نمبروں کی وہاں بھیجی جاوے گی۔

(۴) ایک سالانا رپورٹ آپ کے اسکول کی آتی رہیگی اور ہمارے کالج کی رپورٹ میں اس کا تذکرہ مختصراً تحریر ہوا کرے گا۔

(۵) ہمارے کالج کا سال بمطابقت سال سرشتہ تعلیم اپریل سے شروع ہوتا ہے۔ پس آپ کے اسکول کی رپورٹ بھی اوسی سال کے حساب سے آتی ہوگی۔

(۶) ہمارے کئی افسروں کو، مینیجنگ کمیٹی کے ممبروں کو، اختیار ہوگا کہ جب ان کو موقع ہو اسکول میں جاویں اور اوسکو دیکھیں اور اوسکی نسبت ہمارے کالج کی مینیجنگ کمیٹی کو رپورٹ کریں۔

کسی اسکول کو برانچ قرار دینے کے لئے یہ اصول ہیں جو کمیٹی نے بروقت قائم کرنے محمڈن کالج کے خیال کئے تھے۔ لیکن چونکہ اب تک کوئی برانچ قائم نہیں ہوئی ہے اس لئے حسب ضابطہ یہ اصول مشہور نہیں ہوئے ہیں۔ اگر آپ کو یقین کامل ہو کہ آپ کے اسکول کمیٹی کا برانچ بنانا قبول کرے گی تو آپ بھوکو جلد تر مطلع فرماویں۔ میں مینیجنگ کمیٹی کو جمع کر کے قواعد افیلیٹ ہونا اسکول کے منظور کرا لوں گا۔ اور نیز آپ کو یہ بھی موقع ہے کہ جو اصول میں نے اوپر بیان کئے ہیں ان میں جو کچھ اضافہ یا کمی آپ کی دانست میں مناسب ہو تو اوس کی اصلاح دیجئے۔ مثلاً یہ بات غالباً ممکن ہوگی کہ جو طالب علم برانچ اسکول سے آویں اور برانچ اسکول کمیٹی سفارش کرے تو ان سے فیس تعلیم اور نیز کرایہ مکان بورڈنگ

ہوس یہ دست اوروں کے ایک ٹاٹ یا نصف کم لیا حاویے اور علیٰ ہذا القیاس  
 جو کچھ مناسب سمجھئے اسکی صلاح دیجئے ۔ کمیٹی اوس پر عود کریگی  
 اور جہاں تک ممکن ہوگا براہچ اسکول کے طالب علموں کے ساتھ رعایت کریگی ۔  
 پس اگر براہچ کرنا ہوگا تو جلد جواب بھیجئے تاکہ قواعد ایلیٹ اسکول کی  
 کمیٹی سے مطور ہو جاویں ۔ غالباً امرتسر اسکول بھی ہمارے کالج سے ایلیٹ  
 ہونا چاہتا ہے ۔ والسلام

حاکسار

سید احمد

۱۲ وروی ۱۸۸۵ء

[ 96 ]

### Letter from Theodore Beck to Syed Ahmad Khan

A M O COLLEGE,  
 Aligarh  
 April 11, 1885

MY DEAR SIR,

Mr Horst tells me that at Mussoorie the headmaster entrusted the whole charge of the Entrance Examination (except the first day) to him, he being then 6th master. He thinks therefore there would be no objection if when the jury case comes on his brother took charge I spoke to Mr Akhman on the matter.

On thinking over the matter of the municipal issues I think it would be best if you could let me have an estimate of the probable cost of printing the supplement of the A. I. Gazette containing the reports of the debates. I should like to get the matter arranged before I leave for England, and it will come before me again on Wednesday at the Finance Committee. After me the members of that committee may be hostile Then (I fancy on Friday) it will come before the general meeting of the board. The Finance Committee can hardly sanction it until they know the cost as the balance



in the hands of the municipality is very slender. As last time I was the only member of the Finance Committee who was present (and therefore did all the business) by a little stretch of the imagination. The Finance Committee may be said to be still sitting. At any rate I should think I am competent to ask for the estimate. I only say it of course in case it is convenient for you to give it before next Wednesday.

Do you think the people who are making Mr. Glazebrook's plate could be hurried up ?

I have had a letter from the Registrar of the Calcutta University asking about Wahajuddin who appears to have presented himself to the Principal Victoria College, Agra and by disguising the real state of the case got a certificate for the examination as a private student. I am very much disgusted with Wahajuddin.

Yours sincerely,  
THEODORE BECK

[ 97 ]

**Letter from Raja Jai Kishan Das to Syed Amad Khan**

بہالی خدمت آنریبل مولوی سید احمد خان صاحب ہادر سی - ایس - آئی -

جناب مولوی صاحب مخدوم و مکرم و قدردان من سلامت -

میں دلی شکر گزاری کے ساتھ آپ کے عنایت نامہ مورخہ ۳۱ جولائی کی رسید کا اقرار کرتا ہوں۔ اس بات سے بھکڑ پورا اتفاق ہے کہ ہندو و مسلمانوں کا نفاق دونوں کو خصوصاً ہندوؤں کو ذلیل و خوار کریگا۔ جن کے موجودہ رسم و رواج و ذات پات کے بکھڑے نے ہر شخص کو نفاق کی مہرت بنا رکھا ہے۔ اور ایک فرقہ والا دوسرے فرقہ کو چہار سے بدتر خیال کرتا ہے۔ الرحمہ الراحمین اہل ہند پر رحم فرماوے اور ہندو اور مسلمانوں کو اتحاد

و اسابی ہمدردی کی توفیق عطا فرماوے۔ دو قطعہ نصف نوٹ تعدادی دو سو روپیہ محملہ چندہ استریچی ہال ارسال ہیں۔ براہ رعایت رسید اطف فرمائیے کہ نصف نوٹ بھی روانہ کئے جاویں۔ آپ سے ملنے کو دل بہت چاہتا ہے۔ دیکھا چاہئے کہ کس زیارت نصیب ہوتی ہے۔ میں امید کرتا ہوں کہ آپ اچھی طرح سے ہیں۔ زیادہ پیار۔

حیا کسار  
حیکش داس  
ار سارس

۳ ستمبر ۱۸۸۵ء

[ 98 ]

**Letter from Clarmont Daniell to Syed Ahmad Khan**

*October, 6th*

My dear Syed Ahmad Khan,

I am much pleased to hear of the success of the Aligarh College boys, which I hope may continue through the cricketing season. Their cricket would do them credit at Lords ground. If a team of your boys were to go to England, play the Public School boys and *beat* them, they would do more to attract the goodwill of my countrymen at home, than the team of politicians ever will succeed in doing, who have just reached England to agitate about the "grievances" of the Indians at the Elections.

Believe me,

Ever yours very truly,  
CLARMONT DANIELL

To

MOULVIE SYED AHMAD KHAN SAHEB c s i.

[ 99 ]

**Letter from K. Deighton to Syed Ahmad Khan**

BARRILLEY : TUESDAY

*March 30, 1886*

MY DEAR SYED AHMED,

I have been much interested by the accounts in the *Pioneer* of your meetings in the College Hall, and it seems to me that you would do well formally to elect a certain number of fellows of the College, men for instance like A. Colvin, C. A. Elliot, John Elliot, Lambe, Siddons, the members of the College staff, and those of your own countrymen who have taken a prominent interest in the well-being of the College. I would not begin with a long string of names after the fashion of the Calcutta University, but would be content at first with some fifteen or twenty who should year by year add one or two more to their number. I would not have men simply because they hold a high official position, but only those who take a real interest in Education and specially in your College. By such the privilege would be valued.

Let me know what you think of this idea and how you are.

Yours very sincerely,  
K. DEIGHTON

P.S.—I think I would also annually issue a small calendar.

[ 100 ]

**Letter from Syed Ahmad Khan to K. Deighton**

ALIGARH

*1st April 1886*

MY DEAR DEIGHTON,

Your favour of the 30th March to hand. I am

thankful to you for the kindness and interest which you have always shown towards this College.

Our views with reference to the election of fellows to the College are still more limited than those you have expressed.

We do not wish to elect any of our own countrymen as Fellows, who do not really take a true interest in the affairs of this College, and who do not sincerely co-operate with us in the cause. Of our European friends, we shall select only those, whom we know, for certain, to be the true and real friends of our College, and particularly those who have no national prejudice against our countrymen.

We do not consider it any honor to have, in the list of the Fellows of the College, the names of such men as hold high official positions, but on the other hand we set a high value upon the names of those who are true and sincere friends of our College.

Some regulations are required for the election of the Fellows, but they are not yet framed. It is in the hands of Mr. Beck and Syed Mahmood to frame a set of rules for the purpose, but I do not know when they will do so. As soon as the rules are ready I will send a copy of them to you.

I hope to see you at Allahabad, where I believe you are also going to take part in the opening ceremony of the M. C. College.

I again thank you for the kind interest you have shown in the election of the Fellows of our College.

Yours sincerely,  
SYED AHMED

[ 101 ]

**Letter from Theodore Beck to Syed Ahmad Khan**

MURREE

*May 3, 1886*

MY DEAR SYED SAHIB,

Thinking that you may be glad to hear how we are getting on, I will send you a short account of our doing since we left Aligarh. We all arrived safely at Moradabad on Saturday morning, April 24, and were very kindly entertained at the house of Raja Jai Kishen Das. The Moradabad fair was opened that day and we went to the ceremony. A large shed had been erected for the durbar, and the shops were arranged in streets in front of it. A band of the old Indian fashion welcomed the company with that kind of jubilant music which strikes the European ear at first as meaningless and discardant, but I find grows on one as one learns to understand it. The Collector made a speech, and then everybody went to see the exhibition of specimens of the industry of the place. The fair was the first held in Moradabad and was got up at a short notice by the energetic Tehsildar, Maulvi Abdul Ghafur. It had not therefore quite the finished look of our Aligarh fair, but it was admitted by all to be a great success, and judging from the crowds that attended it daily was very popular. The Moradabad ware shone of course among the industries of the district. This peculiar ware I was told has been invented by some ten years, so that it is a very cheering proof that the local industries of India are not all suffering as is often said, under European influence. After our first day we became the guests of Maulvi Zainul Abidin, Deputy Ismail Khan and Maulvi Abdul Ghafur. We were treated with great cordiality, and every evening during our stay at Moradabad were invited to dinner parties at which the conversation was very lively and hilarious. On Monday morning Mr. Raleigh, Syed Mahamed Hosain and myself made

speeches to the Mahomedan gentry and others in the durbar room, on the necessity of Mahomedans taking up English education if they wish to make progress. Maulvi Amjad Ali and Ahmed Hosain Khan translated for us. There was nothing novel in the views we expressed, but I think they need endless iteration to impress them on people in whose lives the daily perusal of a newspaper is not a necessary of existence.

From Moradabad we went by train to Saharanpur. The journey was very hot and our discomfort was aggravated by our being so late that we could not catch our train at Saharanpur. So we stopped a day there. Next morning we went to see some friends at the botanical gardens. There is a museum in the gardens, and books on scientific botany are prepared here. We were shown a large collection of paintings of plants drawn by a Parsi at the gardens. They were extremely well done, and remarkable not only for their accuracy but for their high artistic merit. If many people can be found in India of such good artistic ability there is hope for a great future for India in the art of painting. At present what goes in India by the name of painting is remarkable rather for its distortion of nature than for its rendering of her beauties. In the kindred art of architecture India can claim a much higher position. We walked through the town of Saharanpur and were struck not only at the fine new mosque with its lofty minarets soaring over the town, but at the beauty of many an unpretentious building. Now it was the door of a serai, erected in good Saracenic style with a bold big arch and beautiful ornaments kept in proper subordination; now it was the balcony over a shop. Everywhere the common mason had worked with ideas of beauty in his head; he was not purely mechanical, but he thought and planned as he put the bricks together. I was struck with the same beauty of the ordinary modern buildings in Amritsar and Rawal Pindi. In the former place the style had run rather to extravagance and bad taste, partly perhaps through European influence.

In the latter place I could only take a hasty look as we drove through, but I saw lovely doors and houses built in good Mohamedan style. In modern England you will see nothing like this, a living art of architecture thriving in every town. Architecture as a living art is dead in Europe. Great and magnificent buildings are every day erected, but they are almost all imitations of buildings put up in former days, and consequently lack as a rule the first quality of a good building, "a purposed-like truth." I saw in Lahore that the English railway station was built like an ancient fort, with towers and embellishments and sham moats and gaps for imaginary cannon. This preposterous notion owes itself no doubt to the fact that an old fort is really a beautiful thing; but take away the object for which every part was obviously designed and it becomes a fantastic try. And so in England and almost every European country one of the commonest forms of building is that of a Greek temple and every kind of building, a Christian church, a palace or a money market — is often thrust into this form, instead of being designed of the shape best suited to its end. It is a sad thing that India is copying the bad buildings of England when she already possesses a living art which all true artists in England would envy. Critics on architecture say that the reason why she has a living art is because in India, as in medieval Europe, the architect is the builder and not a man who makes only a drawing on paper and leaves someone else to put it up.

In Saharanpur we breakfasted with our friends and passed a very pleasant morning. Our host was an old Cambridge man, and we had some good long discussions on a variety of subjects. Some allusion was made to the punishment that had been inflicted by government on the late Collector of Saharanpur, Mr. Harrington, for hitting a servant. Without knowing much about it I could not help sympathising a good deal with Mr. Harrington. For a man may lose his temper any day, and one's servants are often

very provoking. And Mr. Harrington has the reputation of being one who has at least the good of the people. It seems to me that that is the thing by which a man should be judged. Let us have some positive qualities though they be mixed with faults, rather than a negative chilly indifference which never commits itself. Real sympathy with the progress of the people, cordiality of feeling, absence of race prejudice are what we want. Jealousy of their progress, bitterness of sentiment, irrational haughtiness of race are the qualities to be condemned. A character with the former characteristics is not inconsistent with occasional outbursts of temper or unjustifiable acts; while the latter may never commit what can be called a fault. Yet the people will love the one and hate the other. It is a good thing for a government to be severe on acts of discourtesy or violence in its servants. But it is a much more important thing, and it seems to me scarcely recognised to distinguish between those of its servants who wherever they go win prestige for her by their good hearts sympathetic treatment and those make the name of Englishman hated. To be very severe on small acts of violence, but to overlook the whole tone and drift of a man's life and work, seems to me to be taking the shadow for the substance, to be drawing men's attention to details while they neglect essentials.

From Saharanpur we went on to Amritsar. Here we called on Haji Gholam Hosain and had a long and pleasant chat. I am glad to find that the Mohomedan Anglo Oriental School has made great progress. It is now teaching up to the Entrance Examination. It contains 600 boys, two third of whom are Mahomedans. In cricket too it has gone ahead and has won the belt which is competed for by the schools of the Punjab. The school has a very energetic headmaster, Mr. Rothwell. Many devices have been adopted to raise funds for it. One plan is that the skins of the animals sacrificed at Ede are presented to the school. In this way Rs 1,600 were realised last year. We went to inspect the school. I



was amazed to find that in the Punjab government schools English is not taught to students in the three lowest classes, so that the boys are generally three years in the school before they begin English. And if an older boy wants to learn English he is obliged to study first in these classes and to pass an inspector's examination before he is allowed to begin English. This must have a very bad effect on high English Education. The Entrance degree is evidently rated much lower than the Calcutta Entrance, because many students of the Punjab take both. This year I was told the Punjab University tried to prevent any student appearing at the Calcutta University, and so put its examination at the same time as that of Calcutta. But the latter University admitted them by allowing papers to be done between 10 A. M. and 1 P. M. while the Punjab Examination went on from 6. A.M. to 9 A. M. Even under these arduous conditions many students went in for both examinations, taking two papers every day.

From Amritsar we intended to go to Lahore, but we found it very hot and made up our minds suddenly to go on direct to Murree. Leaving Amritsar at three in the afternoon we arrived at Rawal Pindi at six in the morning next day. From Rawal Pindi you go to Murree, a distance of about 40 miles, in a tonga. For about 20 miles the road winds up the mountains, and cool breezes meet you as you rise. We went to a hotel, where we are still making leisurely preparations for our trip into Cashmere. The hotel is full of military officers, who are all going into Cashmere. An enormous number have gone in this year consequent on the prohibition last year. It was suggested at table that two or three of us may find firing at the same bear. A great question agitated us last night, whether it is necessary to take in potatoes. Mr. Cox has a proposal to float out of Cashmere on timber by the Jhelum, Mr. Raleigh is bent on ascending snow mountains, and I am keen on seeing old buildings. Mr. Cox wants to walk, we want to ride. Mr. Raleigh has adopted the costume.

of a bandit, while I make efforts to keep up the respectability of the party Hoping you are quite well,

Yours sincerely,  
THEODORE BECK

[ 102 ]

**Letter from Theodore Beck to Syed Ahmad Khan**

RAWBURY'S HOTEL  
MURREE  
*May 4, 1886*

MY DEAR SYED SAHIB,

I was very glad to receive your letter and the Institute, Gazettes I liked your article about the Allahabad University very much. I should think it would make Government pause if it wishes to reduce English education We have arrived here very comfortably On the whole we have much enjoyed ourselves We all feel better for the change I send with this a letter to you for publication, if you think fit, in the A. I. Gazette

I recieved here Sir Comer Petheran's donation of Rs 500 to the Strachey Hall Being very hard up for money and not knowing how to get any I cashed it and put it in my pocket. Will you kindly deduct it from my salary ? I think that is also the simplest way of conveying it to you I have sent him an acknowledgement Perhaps you would write too ? His address is .

43, Chowringhee,  
Calcutta.

Amjad Ali writes to me that Syed Hosain applies for extension of leave and that you have not replied I am glad

after what I said it is not right of him to request it, for it implies that I do not hold by my word. I said distinctly that if he did not return by May 1st, his appointment would lapse.

I have written a long letter to one of the Professors at Cambridge making enquiries about the possibility of affiliation. I am keeping a copy of the letter.

Would you kindly send instructions to H. King & Co., about paying Lilly White for cricketing apparatus. I wrote to Lilly White before I left ordering the goods and telling him to apply to H. S. King for the money. I dare say you have written but I write just to remind you in case you did not know I had written.

I have had a letter from the Inspector General of Education, Central Provinces, asking me to certify to the acquirements of Babu Bakhtawar Lal in Persian and other things. I have certified to his general efficiency as a school master and have said I have asked you kindly to state whether he is competent to teach up to the B.A. in Persian. I did not know what else to do. I send you the letter I wrote him and will ask if you will kindly state your opinion as to his Persian acquirements on the last page of my letter. It appears Babu Bakhtawar Lal is applying for the Persian Professorship at the Jabalpur College.

Will you thank Amjad Ali for his letters ? I will write to him later on.

I hope you are in good health now. How is the gateway getting on ?

Raleigh and Daniel Cox send their kindest regards.

Yours very sincerely,  
THEODORE BECK

[ 103 ]

**Letter from Syed Ahmad Khan to  
Mohd. Hamidullah Khan**

ALIGARH, N. W. P.

INDIA

*17th July 1886*

To,

MAHOMED HAMIDULLAH KHAN, ESQRE, B A.

*London*

SIR,

I beg to enclose herewith copy of a letter, wherein you will see that a proposal has been made to the Committee of the Directors of Instruction in various languages and secular learning of the M A O College, Aligarh, for your appointment to the Membership of the above Committee. On receipt of the approval of all the members concerned, I hope your formal appointment will come off and I shall let you know hereafter.

As the above Committee has been given to understand that you have proposed to visit Germany and other European countries, therefore they request that you will attentively consider the ways of education in School and Colleges and the manners of living in the Boarding houses of the various countries you happen to visit and especially of Germany, and to prepare a report, to be produced before the Committee, in which you will particularly mention the points which could properly be carried on in our College and Boarding houses.

I hope that the learned gentleman and Professors of every European country will help you in this matter, and with the view of the future prosperity of the Indian people they will, in every way, make you understand the way of education and the manners of the Boarding houses.

The Committee will be most thankful to you and the gentlemen for their exertions in the matter.

I remain,

Yours truly,  
 SYED AHMAD

[ 104 ]

**Letter from W. A. Raleigh to Syed Ahmad Khan**

*August 5th, 1886*

DEAR SYED SAHIB,

I send you an Article on the newly projected Entrance Examination and on the Pioneer's article in support of it. It is a difficult article to translate, but the Hon'ble Lord Macaulay will translate it for next week; in the meantime, if it appears it ought to appear soon, so that the best way would seem to be to print the English (which takes 10 columns) this week and append a promise of the Hindustani to follow next week.

Maulvi Amjad Ali will give you an account of the contents. If you do not think it a bad plan, there would be considerable advantage in the English appearing so soon after the Pioneer's which was on Aug 2nd. I am glad to say that I have resumed my work, and am much better.

Yours very sincerely,  
 W. A. RALEIGH

### Letter from Samiullah Khan to Syed Ahmad Khan

قلہ و کمرہ

میں احارت دیتا ہوں کہ تھرڈ ایر کالج کلاس میں میرے سام سے اسکالرشپ مقرر ہو، آپ کی علالت اور خصوصاً جدید علالت تردد کے لایق ہے۔ آپ کو زیادہ تر احتیاط و تدبیر علاج ضروری ہے۔ یہی تال ضرور جائیے۔ سردی امید ہے کہ معید ہوگی۔

سالار جنگ کا استعفیٰ اور اس کی مطوری جیسا کہ پایر میں چھپا ہے ہایت افسوس کے لایق ہے۔ دیکھئے ہمارے دوستوں کا انجام کیا ہوتا ہے۔  
والتسلیم۔

محمد سمیع اللہ

۲۱ اپریل ۱۸۸۷ء

**DRAFT**

**OF THE**

**RULES AND REGULATIONS**

**FOR**

**APPOINTMENT OF THE TRUSTEES**

**OF**

**THE MOHOMEDAN ANGLO-ORIENTAL COLLEGE**

**AND FOR**

**THE MANNER OF THEIR WORKING**

*May, 1889*

*For Perusal of the Members*

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# LAWS OF THE MOHOMEDAN ORIENTAL COLLEGE ALIGARH

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## Part I—CONSTITUTION AND GOVERNMENT

### Chapter I—PRELIMINARY—OF THE NAME AND OBJECT OF THE COLLEGE

1. The College shall be called "The Mohomedan  
Name Anglo-Oriental College."
2. The Object of the College shall be primarily the  
Object of the College education of Mohomedans, and  
so far as may be consistent there-  
with, of Hindus and other persons.
3. The College shall be registered as Society in  
Registration. accordance with the provisions  
of Act No. XXI of 1860 ("An  
Act for the Registration of Literary, Scientific and Charitable  
Societies)."

### Chapter II—OF THE TRUSTEES AND GOVERNORS

4. The entire property of the College of every descrip-  
tion shall be vested in Trustees,  
Property to be subject to the laws of the College  
vested in Trustees for the time being in force. The Trustees shall also, subject  
to such laws, have control and superintendence of all  
property which has been assigned or entrusted to the  
College for any special purpose.
5. The minimum number of Trustees shall be 21,  
Number of Trustees and the maximum 70.
6. The Trustees shall be selected from the following  
Places from which Trustees to be selected provinces or divisions of India  
so far as may be practicable, in

the following proportions, that is to say :-

### BRITISH INDIA

The N W Provinces and Oudh	40
The Punjab	10
Behar	2
The other Provinces of Bengal..	1

### NATIVE STATES

Bombay	1
Madras	1
Hyderabad Deccan	9
Other Mohomedan States.	3
Hindu Native States	3

7. A Trustee may be selected from a province or division provided :-

- (a) that he has been born within its limits,
- (b) that at the time of his appointment he permanently resides or carries on business or works for gain within its limits

8. Any person who may have been selected from more than one province, or division shall be deemed to have

been selected from only such one of those provinces or divisions as the Trustees may determine

9. No person other than a Mohomedan shall be appointed a trustee.

10. Any person living in British India or in a Native State which is in alliance with the British Government or is under the

protection of the Governor General, a Governor, Lieutenant-Governor, Chief Commissioner, or other chief executive authority, may be appointed a Trustee subject to rule 9.

11. The first Trustees shall be the persons named in the first Schedule of this Code and they shall be empowered to increase the number of Trustees subject to the provisions of rules 5 and 6,

12. Every Trustee shall be *ex-officio* a Governor of the College, and the Trustees for the time being shall form the governing body to whom the management of the affairs of the College is entrusted within the meaning of Act XXI of 1860.
13. Every Trustee shall hold office for life subject to the provisions of rule 18, but he will be empowered to resign his office at any time he wishes to do so.

#### APPOINTMENT OF TRUSTEES

14. The mode of appointment of Trustees shall be by election at the Annual Meeting of Trustees hereinafter provided for.
15. The name of every candidate for the office of Trustee must be proposed by one Trustee and seconded by another in writing to be sent to the Secretary in time to be received by him not less than forty days before the Annual Meeting.
16. A list of candidates for the office of Trustee shall be sent to every Trustee by post in a registered cover not less than thirty days before the day fixed for the Annual Meeting.
17. Upon the election of Trustees every Trustee shall have one vote only in respect of each appointment to be made.
18. The office of Trustee shall be considered as vacant in the following circumstances :
- (a) All such possible offices of Trustee as may have been left unfilled at the first appointment of Trustees mentioned in Schedule 1, if less than the maximum number should have been then appointed, shall be regarded as vacancies in the office of Trustee.

- (b) Whenever any person appointed a Trustee disclaims, or resigns, or dies or permanently leaves India
- (c) Whenever a Trustee is convicted of any offence which, in the opinion of the Trustees to be declared at any meeting as soon as may be practicable after such conviction, renders him unfit for his office, or evades a judicial investigation into any charge of such offence, or becomes personally incapable to act in the trust, or the Trustees be of opinion to remove him from the office of Trustee for any other reason. Under all these circumstances he will be discharged on the following conditions -

- (1) That two-thirds of Trustees be of opinion to remove him from the office
- (2) The Government sanctions his removal \*

- 19 Pending the filling up of a vacancy the surviving  
Powers of continuing Trustees pending appointment or continuing Trustees shall be competent to exercise all powers

whatsoever which may lawfully be exercised by the Trustees under the provisions of the Deed of Trust and the Laws of the College for the time being in force respectively

#### MEETINGS OF TRUSTEES.

20. The Trustees shall, as soon as may be practicable

Meeting of Trustees after the termination of the College financial year on the 30th March in each year, hold a Budget Meeting and shall at such meeting pass the Budget for the next year, and they shall at some time in the month of December or January hold an Annual Meeting, and they shall meet at other times when convened by the Secretary.

- 21 A meeting of the Trustees shall be convened at any

Meetings convened on requisition time upon the receipt by the Secretary of a requisition in

writing signed by not less than one third the number of

\* Sanctioned by Govt vide Letter from the Secy to Govt No 174 E dt. 10th July 1888 to the address of the Director of Public Instruction, N W P and Oudh.

Trustees for the time being, such requisition to state the business which the signatories desire to be brought before such meeting, and the belief of the signatories that such business is urgent.

22. A date shall be fixed by the Secretary for the holding of every meeting of the Trustees, and notice thereof shall be sent to each Trustee by registered letter not less than thirty days before the day so fixed beginning with and including the day upon which such notice is issued.

23. A statement shall be sent to each Trustee together with the notice mentioned in Rule 22, of every motion to be proposed or other business to be transacted at the meeting notified.

24. Every Trustee desiring to bring forward a motion at any meeting must furnish the Secretary with copy of the same in sufficient time to allow of the same being included in the statement mentioned in Rule 23.

25. All meetings of the Trustees shall be held in the College buildings.

26. At all meetings of the Trustees seven Trustees including the Chairman and the Secretary (if a Trustee) present at the time of voting shall form a quorum, with power to do all acts and exercise all powers which might lawfully be done and exercised by the Trustees for the time being under the provisions of the deed of trust and of the laws for the time being in force respectively.

27. The trustees shall take no action unless the quorum is present,

- 28 At all meetings of the Trustees the Trustees  
 Chairman present shall elect one from  
 among themselves to act as

Chairman.

29. All matters brought before any meeting of the  
 Matters to be Trustees shall be determined by  
 decided by majority the vote of the majority  
 including the vote of the Chairman and Secretary (if a  
 Trustee) and in the event of the votes upon any matter being  
 equally divided, then by the casting vote of the Chairman

- 30 Any vote at any meeting of the Trustees (except  
 Proxies in the election of a Chairman)  
 may be given by proxy, such  
 proxy to be signed by the voter and sent to the Secretary  
 with a letter specifying the motion to which it relates and  
 the manner in which it is to be used

No proxy shall be counted as a vote unless it has been  
 received by the Secretary one week at least before the  
 meeting

- 31 Minutes of the proceedings at each meeting of  
 Minutes the Trustees shall be entered in  
 a Minute book and signed by  
 the Secretary and shall be laid before the Meeting next  
 ensuing for confirmation and the signature of the Chairman,  
 but any matter decided at any meeting may be carried out  
 without waiting for such confirmation and signature

*Explanation* :-- "Confirmation" means the expression  
 by the members present at a meeting of the opinion that  
 the minutes of a previous meeting correctly represent the  
 proceedings of the previous meeting For the purposes of  
 confirmation any mistake occurring in the minutes may be  
 corrected,

46. The Honorary Secretary instead of requesting the Registrar to appoint an Honorary Joint-Secretary under rule 40, may himself appoint for such term as he may think fit any person as unpaid Registrar of the College. The Registrar of the College shall be subordinate to the Secretary and the Secretary may, by a written instruction, direct the Registrar to discharge any of the functions of the Secretary either generally or in relation to specified matters and for such period as he may deem expedient provided that such matters be within the Secretary's authority.

47. The Trustees may, in exceptional circumstances, appoint any person not being a Trustee as a paid Joint Secretary and may sanction any remuneration for the Registrar of the College.

## Chapter VI—FUNDS OF THE COLLEGE

48. Any money or moveable or immoveable property or Government Promissory Notes or other securities, and any income arising therefrom which may be now or hereafter in possession of the College shall be divided into three funds :—

- (a) The Capital Fund
- (b) The Building Fund
- (c) The College Expenses Fund.

### CAPITAL FUND

49. The Capital Fund consists of such money, or immoveable property, or Government Promissory Notes, or other securities, as are in possession of the College or may come into its possession with the object of their remaining permanent and safe, in order that the income arising from them may be devoted to the expenses of the College or for scholarships.

39 The Patrons and Visitors of the College may  
Powers of Patrons and Visitors enquire into every matter  
 relating to the College and give  
 their advice to the Trustees about the improvement,  
 management and welfare of the College.

### Chapter V—OF THE SECRETARY, JOINT SECRETARY AND THE REGISTRAR

40. Subject to Rules 41, 42 and 44 the Trustee shall  
Appointment of Secretary and Joint-Secretary ordinarily elect an unpaid  
 Secretary from among themselves,  
 and may, on the request of the Secretary, appoint as unpaid  
 Joint-Secretary any one from among themselves whom the  
 Secretary may nominate.

41. The First Honorary Secretary shall be the Hon'ble  
First Secretary Sir Syed Ahmed Khan Sir Syed Ahmed Khan Bahadur,  
 K C.S I

42. The First Honorary Joint-Secretary shall be  
First Joint-Secretary the Hon'ble Mr Justice Syed  
 Mahmood

43. Except as provided for by Rule 44 the above-  
First Secretary and Joint Secretary to hold office for life mentioned Honorary Secretary  
 and the above-mentioned  
 Honorary Joint Secretary shall hold their respective offices  
 for life

44. Upon the happening of a vacancy in the office of  
Joint Secretary to succeed first Secretary the first Honorary Secretary  
 during the first Honorary Joint-  
 Secretary's tenure, the first Honorary Joint-Secretary shall  
 vacate his office and become Honorary Life Secretary

45. With the exception of the above-mentioned  
Tenure and re-appointment Secretaries every Secretary appointed  
 by the Trustees under Rule 40 shall  
 hold office for a period of three years and shall be eligible  
 for reappointment.



54. If any Mahomedan makes an endowment on the condition that the income derived therefrom shall be expended on the religious instruction of Shias or Sunnis, such income shall be expended in accordance with such condition.

Persons other than Mahomedans who make an endowment, may impose the condition that the income derived therefrom shall be exclusively devoted to instruction in secular learning.

55. If there be a surplus after the completion of any proposed building, and if the Secretary do not think it expedient to spend such surplus in the erection of other buildings, the Trustees shall place it in the Capital Fund.

56. If there be such a surplus in the College Expenses Fund as appears to the Trustees unnecessary for defraying the College expenditure, they may transfer such surplus to the Capital Fund or the Building Fund.

57. The Trustees shall not withdraw in any way from the Capital Fund such money as has been placed therein under Rules 55, 56 and 142.

58. Such money as has been under Rules 55, 56 and 142 placed in the Capital Fund shall be invested in property of the kind specified in Rule 52.

59. The Capital Fund consists at present of the following items :—

- (a) All land which is in the College compound, and the buildings within the same, whether completed or under construction.

50 The Capital Fund shall always remain permanent and safe and the Trustees shall  
Trustees not to sell under no circumstances sell or expend any portion, or convert any property once invested in any one of the securities mentioned in Rule 52 into any other of such securities.

51 If houses or moveable property, other than  
Moveable and immoveable property in Capital Fund Government Promissory Notes, or other securities come into possession of the College for the purpose of being put into the Capital Fund, such houses or moveable property shall be sold and converted into money. But any immoveable property such as land or villages shall be put in the Capital Fund without being sold

52. Whatever money be in the Capital Fund the  
Investment of money in Capital Fund, Trustees shall, except as provided in Rule 53, invest in Government Promissory Notes, or in pensions held under grants in perpetuity, as mentioned in Act XXIII, of 1871; or shares in the Bank of Bengal, or perpetual *muafi* land, which after enquiry according to Act II of 1819 and other laws for the time being in force shall be proved to be exempt in perpetuity from the payment of Government revenue, and the Trustees shall not have power to purchase any kinds of property besides those mentioned above

53. Whatever money or moveable property of the  
Property which is not to yield interest kind mentioned in Rule 51 may be given to the College Capital Fund by any Mahomedan on condition that it shall not be invested so as to yield interest, the Trustees shall invest in perpetual *maufi* land as mentioned in Rule 52 or in Zamindari of any village or land, or in any other kind of land which pays revenue to Government And until such investment can be made the money shall remain in deposit

(f) All immoveable property not belonging to the Capital Fund.

65. The Secretary shall have full power to spend Secretary may build and all moneys received towards the borrow for building. Building Fund on the erection of buildings, and to borrow money for building purposes, or to purchase on credit materials required for such purposes; provided that the amount of such sum or sums or the value of such materials shall not in the aggregate exceed ten thousand rupees. In any case in which the amount or the value concerned is over Rs. 10,000, previous sanction of the Trustees shall be necessary. The Secretary shall however produce all accounts in connection with the buildings, at the annual meeting of the Trustees who may examine and check such accounts in any manner they may consider expedient.

66. The Secretary shall have no power to spend any Loans from College money on buildings that does Expenses Fund. not belong to the Building Fund. But if there be at the time a surplus in the College Expenses Fund, he may borrow this money on behalf of the Building Fund, as provided for in Rule 65, and the Trustees shall have power at their Budget Meeting to treat such sum as a loan or to transfer it to the Building Fund.

67. The powers and privileges conferred on the Powers confined to Sir Secretary under Rules 65 and 66 Syed Ahmad Khan. are personal and shall be exercised only as long as Sir Syed Ahmad Khan continues to be Secretary; provided that all such powers and privileges shall be transferred to the Trustees as soon as he ceases to be Secretary.

#### COLLEGE EXPENSES FUND.

68. The College Expenses Fund consists of the Composition of College Expenses Fund, following items ;—

- (b) All Promissory Notes mentioned in Schedule IV
- (c) All *Jagirs* or permanent *Youmtas* mentioned in Schedule V.

60. The Trustees shall not take loans on the security  
Loans on security of Capital Fund of the Capital Fund

#### INCOME DERIVED FROM THE CAPITAL FUND

61 Subject to rule 63 all incomes derived from the  
Application of income of Capital Fund Capital Fund shall be considered as part of the College Expenses Fund, and the Trustees shall expend it according to the provisions of Rule 62

62. The income arising from such Government  
Scholarships and Prizes Promissory Notes and rooms in the Boarding House as have been set apart for the creation of scholarships and prizes, as mentioned in Schedule V shall be spent in scholarships and prizes only, and the surplus if any, shall be set aside for future expenditure in the same manner

63 The income (if any) arising from the garden in  
College Garden the College compound shall be placed in the Building Fund

#### THE BUILDING FUND

64 The Building Fund consists of the following  
Composition of Building Fund Items :—

- (a) The money given by individuals or Government for the erection of buildings
- (b) The money given under Rule 56 by the Trustees out of the College Expenses Fund to the Building Fund
- (c) The income of the garden, as provided by Rule 6
- (d) Any money borrowed by the Secretary under Rule 65.
- (e) Income derived from the printing and sale of books and placed in the Building Fund under the provisions of Rule 142.

70. Sir Syed Ahmad Khan, Life-Honorary Secretary,  
 Powers of Sir Syed shall, during the time that he  
 Ahmed Khan. continues to be Secretary,  
 exercise such powers as are detailed below in connection  
 with the erection of buildings attached to the College :—

- (a) To erect buildings in conformity with the plans proposed for buildings of the College, the Boarding Houses, the Mosque &c and to make such alterations in the buildings and plans as to him may seem expedient and necessary.
- (b) To make any alterations in or addition to or rebuild or to pull down the existing Bungalows &c, and any other buildings which are now or may hereafter be the property of the College.
- (c) If a person wishes to erect any of the buildings of College at his own expense and for the benefit of the College, on any condition or conditions, provided that the building be considered the property of the College, the Secretary shall have full power to execute a deed on behalf of the Trustees in his own name, accepting such condition or conditions and permitting the erection of the same.
- (d) He may receive money from any person or persons and expend it on the erection of any building of the College, and may for this purpose execute a bond embodying a condition that the income derived from such building either in whole or in part shall be applied in payment of interest on the money so received. Provided that no such person shall have any claim on or interest in the building by way of proprietary right in, or possession of, the same beyond receiving such income as has been agreed upon, and that repayment of the principal shall depend on the will and option of the Trustees.

- (a) The income derived from Government Promissory Notes and other securities in the Capital Fund
- (b) The income derived from all immoveable property in the Capital Fund
- (c) The income derived from any immoveable property of the College not included in the Capital Fund.
- (d) The income derived from *Jagirs* or permanent *Toumias*
- (e) The money received from Government as Grant-in-aid
- (f) The money received from the Municipality or Local Fund as a grant.
- (g) The income derived from tuitional fees.
- (h) The money received as subscriptions for the College or for scholarships or prizes.

Provided that the money received for scholarships or prizes shall be spent as laid down in Rule 62.

- (i) The money received from the sale of books and placed in the College Expenses Fund under the provisions of Rule 142.

#### **Chapter VII – BUILDINGS AND THE IMMOVEABLE PROPERTY BELONGING TO THE COLLEGE AND THE ALIGARH INSTITUTE**

- 69 All the buildings of the College and the Boarding  
     Buildings in charge      House together with the gardens  
     of Secretary              called the "Muir Park" as well

as all the bungalows, other houses, lands and other property which are now or may hereafter be the property of the College, as well as all the buildings of or appertaining to the Aligarh Institute and its Gardens which have been made over to the Managing Committee of the College by the members of the Institute under this memo, dated 1st August 1882 shall be vested in the Trustees, and shall be under the charge and supervision of the Secretary who shall also from time to time make all necessary repairs in connection with the same.

such conditions as the depositors may desire and the Trustees may deem expedient.

76. The Trustees may make such arrangements  
Administration of as they may think fit for the  
property deposited. administration of the immoveable  
property entrusted to their charge.

77. If cash be deposited with the Trustees in order  
Cash deposited for that the expenses of any person's  
expenditure. education may be defrayed from  
it, the Trustees may from time to time spend such money for  
the expenses of such persons's education.

78. If cash be deposited on the condition that the  
Cash deposited for interest derived therefrom shall  
investment. be spent on the expenses of any  
person's education, such money shall be invested in  
Government Promissory Notes and the income derived  
therefrom only shall be spent on the expenses of such person's  
education.

79. The Trustees shall carefully preserve an account  
Accounts. of the income of immoveable  
property and Promissory Notes and of the expenditure, and  
shall present these accounts whenever the depositors or those  
who have a right to see such accounts shall require.

80. When the time of return of any deposit shall arrive,  
Return of deposits. the Trustees shall return the  
immoveable property and the Promissory Notes purchased  
from cash together with the surplus income derived from that  
property and the surplus interest derived from the Notes to  
the person who according to the conditions of the deposit  
is entitled to receive it.

81. Such deposits of the above mentioned kinds as are  
List and records of now in the hands of the College  
deposits. Fund Committee are enumerated  
in Schedule 6. And the details of such deposits as are in  
charge of or shall hereafter be taken in charge by the

- (e) A full report of the arrangements entered into by the Secretary under clause (c) or (d) shall be laid before the Trustees at their Budget Meeting. All such agreements entered into before the date on which these Rules came into force, shall be deemed to have entered into under those clauses.

71. The powers and privileges conferred on the Secretary under Rule 70 are Powers confined to Sir Syed Ahmed Khan personal and shall be exercised only as long as Sir Syed Ahmad Khan continues to be Secretary, provided that as soon as he ceases to be secretary all such powers and privileges shall be transferred to the Trustees.

#### Chapter VIII—FUNDS DEPOSITED FOR EDUCATION.

72. The Trustees may take charge of money or Deposit for Education immovable property of the nature of land or zemindari rights for the purpose of educating persons at the request of the parents or relations or guardians of such persons.

73. All persons making such deposits must state clearly Conditions of deposits in writing all the conditions under which money or immovable property is deposited, and the time at which the deposit is to be returned, and the person to whom it is to be returned.

74. All such conditions shall be laid before a meeting Conditions to be sanctioned by Trustees of the Trustees, and when the sanction of the Trustees has been obtained, such money or immovable property shall be taken under their charge.

75. The Trustees shall not accept any condition for Limitations of powers of Trustees the sale or mortgage of any immovable property deposited for education or for otherwise parting with the possession thereof for a period beyond that at the close of which the return of it is due. They may only spend the income, after deduction of the Government revenue and other expenses, on



the report of the Principal regarding the award of Scholarship and Imdadi wazifas.

- (e) At the close of the educational year to write general remarks on the report of the Principal on the education of the last year and the educational officers, to be added to the Secretary's annual report.
- (f) The members of the Committee may hold meetings when they wish to discuss the progress of education in the College, or the general condition of education; and may suggest to the Trustees any proposals which they may deem expedient. The Secretary shall on the request of the members make arrangements for such meetings.
- (g) The members present in Aligarh, provided their number be not less than three, shall be able to transact all the above matters. But for such matters as are mentioned in clauses (a), (b) and (c) they may obtain in writing the opinions of those members who are absent from the meeting.

#### COMMITTEES OF DIRECTORS OF SUNNI AND SHIA THEOLOGY.

87. Two other Committees— the Committee of Directors  
Constitution of of Sunni Theology, and Committee  
Committees. of Directors of Shia Theology—  
 shall be formed subordinate to the Trustees.

In the Committee of Sunni Theology no person shall be a Member who does not accept the ordinary religious tenets generally accepted by the Sunni Community and similarly for the Committee of Shia Theology.

88. The Members who are at present on these  
Members. Committees, and whose names  
 are mentioned in Schedules 8 and 9 of this Code shall remain on the Committee. Other members may be appointed by the members of the respective Committees. Also the Sunni Trustees may appoint members on the Sunni Committee, and the Shia Trustees on the Shia Committee.

Trustees or returned shall be recorded in the proceedings of the Budget Meeting of the Trustees.

**Chapter IX—COMMITTEES CONNECTED WITH THE COLLEGE**  
*Of the Committee of Directors of Various Languages and*  
*Secular Learning*

82 A Committee shall be formed subordinate to the  
 Constitution of the Trustees, and called the Com-  
 Committee mittee of Directors of Various  
 Languages and Secular Learning Persons of any nationality  
 or religion may be members of this Committee

83. Those persons who are at present members of this  
 Members Committee and whose names are  
 mentioned in Schedule 7 of this Code will continue to be  
 members of the Committee The Principal, all the Professors  
 of the College, and the Headmaster of the School, will be  
 ex-officio members of this Committee

84 The Trustees and also the Committee may elect  
 Election of members any person as a member of the  
 Committee

85 The Secretary of the Trustees shall also be Secretary  
 Secretary. of this Committee

86 It will be the duty of the members of this  
 Duties of the Committee to carry out the  
 Committee following matters —

- (a) To prescribe from time to time text-books for such  
 classes as have no books prescribed for them by the  
 University Course.
- (b) To prescribe any book in addition to the University  
 Course as a text-book.
- (c) To consider the report of the Annual Examination  
 of such classes as do not go up for the University  
 Examinations
- (d) After the appearance of the results of the  
 University and Annual Examinations to sanction

### THE MANAGING COMMITTEE.

92. A Committee called the Managing Committee  
 Constitution of shall be subordinate to the  
 Committee. Trustees. Hindus, Mahomedans,  
 and Englishmen are eligible as members of this Committee.

93. The members who are at present on this Committee  
 Members. will continue to serve on this  
 Committee. And the members of the Committee and also  
 the Trustees may elect any other persons as members of this  
 Committee. The names of the members of this Committee  
 are given in Schedule 10 of this Code.

94. Moulvi Mahomed Sami-ullah Khan, Bahadur,  
 Secretary. C. M. G. shall be Life-Honorary  
 Secretary and member. And the Secretary of the Trustees  
 may also perform the work of Secretary of this Committee.

95. The members of this Committee shall perform the  
 Duties. following duties :—

- (a) To supervise the boarders, and their health and morals.
- (b) To inspect the condition of the rooms of boarders in respect of cleanliness and health and the treatment of the boarders in sickness.
- (c) To inspect the food of the boarders and to see if it is healthy and nice.
- (d) To see whether the rules of the Boarding-house are carried out or not.
- (e) Any one member of the Committee may be granted by the Trustees the general supervision of the Boarding-house.
- (f) The full power of admitting students or expelling them from the Boarding-house shall rest with the Managing Committee. Provided that a member to whom the general supervision of the Boarding-house has been granted under clause (e) shall exclusively exercise such powers,

89 If a majority of all the members of either  
Exclusion of members Committee decide that it is  
 undesirable that any member should remain on the Committee,  
 such member shall be excluded from the Committee

90 These Committees shall undertake the following

Duties duties —

- (a) To appoint the books for the religious course of education, provided that the course prescribed is not of such extent as to interfere with the education of students in other branches of learning
- (b) To make arrangement that such Mahomedan students as have not learnt the Koran should be taught it, and to create a fund for this purpose
- (c) To see whether religious education is carried out regularly in accordance with the proposed scheme.
- (d) To see whether all the students in the Boarding-house attend prayers five times a day in accordance with their religion
- (e) *The members of the Sunni Committee in particular shall make every effort in their power to induce the Sunni students to attend the Jamaat of prayers five times a day, and will see that the necessary facilities for that purpose exist.*
- (f) The members of the Sunni Committee shall make arrangements for the fasting and Taravi prayers of Sunni boarders
- (g) In case either Committee have held no meeting for a year its duties may be undertaken by the Sunni or Shi'a Trustees as the case may be, until the next meeting of such Committee

91. The members of each Committee may convene

Meetings

Meetings when they desire to do

so, and discuss the above-mentioned matters, and may report to the Trustees their wishes and proposals. And the Secretary of the Trustees shall make arrangements for such meetings.

101 The Trustees may fill up vacancies in the body of Trustees subject to the provisions of Rules 14, 15, 16, and 17. Provided that at no Annual Meeting shall more than three vacancies be filled up, except in case the number of Trustees fall more than three below the minimum number, in which case so many new Trustees shall be appointed at the next Annual Meeting as may be necessary to raise the number of Trustees up to the minimum number.

102. The Trustees may, according to Rule 18, remove any Trustee who in accordance with the provisions of that section is disqualified for remaining a Trustee.

103. The Trustees, shall, according to Rule 40, from time to time, appoint a Secretary and may from time to time appoint a Joint-Secretary.

104. The Trustees shall sell buildings and moveable property belonging to the Capital Fund as Provided by Rule 51, but shall not sell, mortgage, or otherwise transfer any other property belonging to the Capital Fund.

105. The Trustees shall invest whatever money may be in Capital Fund in any of the securities mentioned in Rule 52.

106. The Trustees may invest in Government Promissory Notes any money or other moveable property of which they may take charge under Rule 72, or any interest derived there from, or any interest derived from any other Fund connected with the College.

107. The Trustees shall manage all lands and Zamindari rights belonging to or in the charge of the College.

108. The Trustees shall return Promissory Notes or immoveable property in their charge as mentioned in Rule 80,

Provided also that any student removed by the Principal from the School or College shall also be removed from the Boarding-house

(g) The full power of appointment and dismissal of the menial servants of the Boarding house shall rest with the Managing Committee provided that a member to whom the general supervision of the Boarding-house has been granted under clause (e) shall exclusively exercise such powers

(h) Hindu members shall have general supervision over the Hindu boarders in matters relating to Boarding house

96 The members of this Committee may examine all  
Power to examine accounts the income and expenses of the Boarding-house

97 The members of the Committee may when they  
Meetings wish hold meetings to consider the general condition of the Boarding house and the means of improving it, and in case of any deficiency, may consider the means of removing it, and may report to the Trustees their wishes and proposals.

98 When the members of the Committee wish to  
Secretary to arrange meetings meet, the Life Honorary Secretary of the Committee or the Secretary of the Trustees shall make arrangements for such meeting.

99 When any member takes up his fixed residence at  
Removal any place so far from Aligarh that he would probably be unable to discharge the duties of a member of the Committee he shall be removed from the Committee.

### Chapter X—POWERS OF THE TRUSTEES.

100. The Trustees according to the provisions of Rules  
Appointment of Patrons and Visitors 36 and 37 may appoint Patrons and Visitors of College

any student. But the Secretary, the Principal and the Headmaster may in exceptional circumstances exempt, reduce or enhance the fees of any particular student according to the provisions of Part II Rule 110.

115. The Trustees may, subject to the provisions of  
Appointment, suspension and dismissal of officers. Part II, appoint, or sanction the appointment of, or suspend, or dismiss, or sanction the suspension or dismissal of all officers, higher and lower, of the School, College, and Boarding-house and of the Trustees' office whose salaries are entered in the Budget.

116. The Trustees may appoint members of the  
Appointments of members of Committee. Committees subordinate to them in accordance with Rules 84, 88 and 93.

117. The Trustees may from time to time at their  
Alteration of Laws. discretion repeal, amend, or add to any of the laws and rules mentioned in this Code.

Provided that no Rule contained in this Code shall be repealed, altered or added to except at an Annual Meeting and (in the event of Government agreeing to Rule 148) with the previous sanction of the Local Government.

Provided also that the Trustees shall not in any case repeal, add to or amend any Rule relating to the Capital Fund and contained in Chapter VI., Rules 49-60 (both inclusive).

118. No error, defect, or irregularity connected with  
Technical errors. the proceedings of the Trustees, which is merely technical or trifling, shall render invalid any such proceedings.

## Chapter XI—OF THE SECRETARY OF THE TRUSTEES.

119. The Secretary of the Trustees shall act under  
The Secretary's relations to the Trustees. their supervision as the chief executive officer of the Trustees,

109. The Trustees shall, subject to the provisions of Part II Rule 2, determine how many professors, teachers, and other servants besides the Principal and Headmaster, are necessary for the permanent staff of the College and School. But if in the opinion of the Secretary there is any necessity for engaging any teacher or servant as an additional teacher or servant the Secretary shall on consultation with the Principal be empowered to do so.
110. The Trustees shall from time to time determine the number of officers necessary for their Office and for Boarding-house who are paid from the College Expenses Fund
111. The Trustees shall determine for all officers and servants mentioned in the two last rules their pay, personal allowance, and, subject to the provisions of Part II Rule 66-70 inclusive, their travelling allowance.
112. The Trustees shall determine the total sum to be spent on scholarships, wazifas and prizes which, besides private scholarships and prizes and those scholarships and prizes, endowments for which exist with the Trustees, and which will be given every year, will be given to the students of this College and School, or the students of other Colleges and Schools who come to this College or School for education.
113. The Trustees, after considering the income and expenditure of the College, shall according to Rule 20 pass a Budget for the next year. And they may during the year sanction any additional expense in accordance with the provisions of Rule 132
114. The Trustees shall fix the kinds and amounts of fees which are entered in the Budget and charged in the College, School and Bording-house on students and Boarders And they may excuse the fees of



expenses, but he may withdraw such money or any part thereof by cheque at any time when he may deem necessary.

126. Any cheque drawn by or on the Secretary issued  
Charge sufficient for payment to anybody or that  
security to the Bank. drawn on himself will be  
 sufficient security to the Bank on behalf of the Trustees, and  
 the whole responsibility will rest on the Secretary.

127. The Secretary shall enter in a general account-book  
Accounts. of income and expenditure, and  
 such other books as may be necessary, clear accounts of  
 income and expenditure and he shall take charge of the office  
 of the Trustees.

128. The Secretary shall prepare the Annual Budget  
Preparation of Budget. of the College and lay it before  
 the Budget Meeting of the Trustees.

129. The Budget shall be divided into two parts.  
Nature of Budget In the first part it shall be  
 explained in detail what the estimated income of the College  
 was for the last year, what the actual income was and what  
 the estimated income of the next year is. In the second part  
 it shall be explained in detail what the estimated expenditure  
 of the College was for the last year, what the actual  
 expenditure was and what the estimated expenditure of the  
 next year is. If the estimated income and expenditure be  
 less or greater than the actual, the Secretary shall present  
 the Trustees with a detailed report on the matter.

130. After the Trustees have sanctioned the Budget,  
Expenditure by the Secretary may spend upon  
Secretary. any head of expenditure contained  
 therein such sums and such sums only as may be authorised  
 under such head.

Provided that:

- (a) If the expenditure found necessary by the Secretary  
 upon any head of expenditure be less than the

and shall have charge of their property and the management of their affairs.

120 The Secretary shall be officer in whose name the Secretary to sue or be College shall sue or be sued sued for the College under the provisions of Section 6 of Act No XXI of 1860, and shall be responsible for the due carrying out of the provisions of that Act on behalf of the College

121. All correspondence on behalf of the Trustees with Correspondence regard to the affairs of the College, shall be conducted by the Secretary in his name, and such correspondence shall be considered as the correspondence of the Trustees

122 The Secretary shall have power to make payments Secretary may make on behalf of the Trustees by payments and give receipts drawing and signing cheques or otherwise, and to give a valid receipt or discharge on behalf of the Trustees

123. All deeds and Promissory Notes and other Secretary to keep securities and all cash received securities and cash on account of the College shall remain in charge of the Secretary

124 The Secretary shall deposit all promissory Deposit of Promissory Notes which may be under any Notes in Bank circumstances put in charge of the Trustees in some branch of the Bank of Bengal or, with the permission of Government, in some Government office, and shall write a power of attorney enabling the Bank to realise the interest on such Promissory Notes

125 The Secretary shall have power to keep under his Deposit of cash in own charge as much cash as may Bank be required for ordinary expenses and it will be incumbent upon him to deposit with the Bank of Bengal that which may remain over and above the ordinary

together with an account of the income and expenditure in connection with them.

135. The Secretary shall be responsible for the preservation and repair of all the property connected with the College, in accordance with Rule 69.
- Secretary responsible  
for preservation of  
property.

136. The Secretary shall every year present to the Trustees at their Budget Meeting the Secretary's General Annual Report. Principal's annual report on the general condition and proceedings of the College to which shall be added in accordance with Chapter X, Rule 86 (e) the opinions of the members of the Committee of Directors of Secular Learning and Various Languages.

137. The Secretary shall be responsible for the performance of the following duties in connection with the meetings of the Trustees :—

Duties connected with  
meetings of Trustees.

- (a) To fix the dates of meetings of the Trustees as provided for in Chapter II, Rules 20 and 21.
- (b) To send the Trustees the written notices and statement referred to in Rules 22, 23 and 24. If the Secretary wishes to express any written opinion on any matters connected with such statement it shall be lawful for him to do so.
- (c) To undertake all arrangements for the meetings of the Trustees.
- (d) To present the votes by proxy which may according to Rule 30 have been sent him.
- (e) To write the minutes of the proceedings of the Trustees as provided for in Rule 31.
- (f) If any office of Trustee be vacant, or necessity arise for the removal of any Trustee from his office in accordance with the provisions of Rule 18, to present a report thereof at the Annual Meeting of the Trustees.

amount authorized therefor, and there be a necessity for greater expenditure upon some other head, the surplus of the former may be applied to the latter provided that such surplus be not the money set aside for scholarships

(b) If any occasion for extraordinary expenditure arise, the Secretary may incur expenditure to the amount of rupees five hundred in excess of that provided for in the Budget, but he shall not spend more than rupees five hundred without the sanction of the Trustees

(c) The Secretary may in special cases increase the expenditure on scholarships beyond that provided for in the Budget in accordance with the provisions of Part II, Rule 144 (VIII).

131 If the Secretary should, according to Rule 130

Report of action under  
Rule 130

transfer expenditure from one  
head to another, or incur any

extraordinary expenditure, he shall present a detailed report of the same before the Trustees in their Budget Meeting

132 The Trustees may, on the report of the Secretary,

Expenditure not  
provided for in Budget

during the year sanction any  
additional expenditure beyond

that provided for in the Budget But the Secretary shall present in the Budget Meeting of the Trustees a detailed report of such additional expenditure together with an explanation of the effect produced by it on the Budget

133. Besides the above the Secretary shall present an

Account in connection  
with Buildings

annual account before the Budget  
Meeting of the Trustees of the

income and expenditure in connection with buildings

134 The Secretary shall present before the Trustees

Account of deposits

in their Budget Meeting an

account of all deposits of the kind referred to in Chapter IX.

### PRINTING OF BOOKS AND PAMPHLETS.

142. In addition to the printing of those books which  
 Printing of books and pamphlets. may be fixed as part of the College course of study in any department, and for expenditure on which provision may be made in the Budget, the Secretary may print any book or pamphlet for the purpose of applying any profits derived from its sale to some College Fund. And the Secretary may allot such profit to any department of the College Fund he may think fit. Provided that the Secretary shall not have any book written by himself thus printed. And the accounts of such proceedings shall be presented in the Budget Meeting of the Trustees. And if there be any loss the Trustees may hold the Secretary responsible for such loss.

143. The powers given to the Secretary by the foregoing  
 Powers limited to Sir Syed Ahmed Khan. rules are limited to Sir Syed Ahmed Khan, and no other Secretary shall have such powers.

### Chapter XII—OF THE POWERS OF THE GOVERNMENT N W. P., AND THE DIRECTOR OF THE PUBLIC INSTRUCTION.

144. The Government shall have power at any time and  
 Power of Government to examine accounts. in any way to call for and examine the accounts of the College or of any branch or department thereof.

145. The Government shall have power to institute  
 Power of enquiry. any enquiry with a view to ascertaining whether the provisions of the laws of the College for the time being in force are duly complied with, and, if not, to compel the Trustees to comply with them.

146. The Government shall have power to remove any  
 Power to remove Trustees. Trustee from office, as specified in Rule 18 of the Code, upon receiving a requisition in writing through the Director of Public Instruction signed by at least two-thirds of the Trustees for the time being,

138 The Secretary shall arrange the proceedings and Meetings of Committees make arrangements for the meetings of the Committee of Directors of Various Languages and Secular Learning, and of the Committees of Directors of Sunni and Shia Theology, and of the Managing Committee in accordance with the provisions of Rules 81, 91 and 97.

139 The Secretary shall carry out the expenditure Duties connected with officer's pay and allowances provided for in the Budget, and pay the wages of College officers, and deduct from the pay of such officers as may be absent or on leave, such amount as may be provided for by the rules for the time being in force and pay travelling allowance of such persons as are entitled to travelling allowance.

140 In any case in which the Secretary is of opinion Secretary's power in an emergency that immediate action is necessary in the interests of the College, and in which it may not be practicable to obtain the previous sanction of the Trustees, the Secretary shall have power to do on behalf of the Trustees any act or acts which they themselves might lawfully do, and may for the purposes of such act incur on behalf of the Trustees any expenditure which he may deem requisite

Provided that in any such case the Secretary shall, as soon as may be practicable, submit to the Trustees a detailed report of the circumstances in which he has so acted, including a statement of the grounds upon which he deemed such action to be necessary

141 Whenever the Secretary may, in accordance with Report of appointment of Registrar the provisions of the Chapter V, Rule 46, appoint a Registrar he shall present a report to the Trustees as soon as possible together with a statement of the reasons for which he considered it necessary to appoint a Registrar,

Part II  
RELATING TO COLLEGE STAFF, FEES,  
SCHOLARSHIPS AND BOARDING-HOUSE &c.

**Chapter I—THE EUROPEAN STAFF.**

*A—Number of Officers.*

1. In this Chapter the terms officers, European  
Meaning of terms. officers, and European Staff, shall  
mean European members of the College Staff.

2. There shall be on the permanent staff of the  
Number of officers. College at least three European  
officers, who shall be graduates of European Universities : viz  
the Principal, and two Professors. The Headmaster of the  
school shall also be a European.

But in case of necessity any person who does not  
possess the above specified qualifications may be temporarily  
appointed to any of the above-mentioned posts.

*B.—Appointments*

3. No European officer shall be entitled to claim  
No claim to any appointment to any particular  
appointment. office in the College.

4. All European officers who hold or may accept posts  
Rules of Chapter regarded as agreement between Trustees and officers. on the staff of the College or  
School Departments shall be  
understood to have accepted the

Rules contained in this Chapter; and similarly the Trustees  
will be considered bound to abide by them and the Rules will  
be regarded as an agreement between the parties.

5. Upon the office of the Principal becoming vacant  
Nomination for appointment of Principal. the Secretary shall nominate a  
candidate for the same for the  
sanction of the Trustees submitting along with his proposal  
the opinion of the Life Honorary Joint-Secretary.

EXPLANATION

The terms Life-Honorary Joint-Secretary and  
Joint-Secretary used in this Rule as well as in all other Rules  
of this Chapter in which they may occur shall mean the

147 The Director of Public Instruction who is *ex-officio*  
Powers of Director Visitor according to Rule 38  
 shall have power to institute any enquiry regarding the  
 matters mentioned in the above Rules and report on them  
 to the Government and to cause the Trustees to comply with  
 the orders of Government passed thereon

148 Whenever the Trustees, under Rule of 117 of this  
Repeal, Amendment and Code, submit any motion to  
addition of Rules Government through the Director  
 of Public Instruction for the repeal or amendment or for the  
 addition of any rule in this Code, the Government shall be  
 entirely at liberty to allow the same or not or to suggest to  
 the Trustees any amendments in such motion, at its  
 discretions \*

149. The Government and the Director of Public  
 Instruction shall have no power  
 to interfere in the internal management of the education, and  
 the management of the Boarding-house and the appointment,  
 dismissal and transfer of the College staff and the matters  
 connected with religious instructions.

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\*Sanctioned by Government vide letter from the Secretary to Government No 174 E  
 dated 10th July, 1883, to the address of the Director of Public Instruction N W P  
 and Oudh



## I. HOME-LEAVE

11. "Home Leave" shall mean leave earned in accordance with the provisions of Rule 13.
- |             |          |
|-------------|----------|
| Meaning of  |          |
| Home Leave. | Rule 13. |

12. Home Leave shall be taken out of India.

Home Leave to be taken  
out of India.

13. The amount of Home Leave "earned" by an officer shall be one-fifth of his actual service.
- |                      |                                  |
|----------------------|----------------------------------|
| Amount of Home Leave | shall be one-fifth of his actual |
| "earned".            | service.                         |

## DEFINITION.

*Actual Service includes besides time spent on duty.*

- (i) College holidays and vacations, except such holidays and vacations as fall within the time that an officer is absent on leave.

- (ii) Casual Leave.

14. The amount of Home Leave "due" to an officer is the amount which he has "earned", diminished by:—
- |                      |                           |
|----------------------|---------------------------|
| Amount of Home-Leave | the amount which he has   |
| "due".               | "earned", diminished by:— |

- (i) The amount of Home Leave he has enjoyed.

- (ii) Twice the amount of Ordinary Leave he has enjoyed.

- (iii) Six times the amount of Privilege Leave he has enjoyed.

- (iv) The amount of Sick Leave he has enjoyed under Rule 26 and 27.

- (v) The amount of Special Leave he has enjoyed.

## ILLUSTRATION.

A has served ten years without taking Home Leave. The amount of Home Leave he has earned is two years. But he has taken Privilege Leave of two months, Sick Leave at various times amounting to four months, and Ordinary Leave

Life-Honorary Joint Secretary specified in Part I, Chapter V; and on the said Life-Honorary Joint-Secretary ceasing to hold the office of Joint-Secretary all duties and powers belonging to him shall be undertaken by the Secretary

6 When the post of any European officer other than  
Nomination for vacancy that of Principal falls vacant,  
 other than that of  
 Principal the Principal, the Secretary and the Life Honorary Joint-Secretary shall unanimously nominate a candidate for such post for the sanction of the Trustees

7 The candidate nominated in accordance with  
Trustees to appoint Rule 5\* and 6 may be appointed by the Trustees at a meeting held subsequent to such nomination.

8. In the event of a nominated candidate not being  
Fresh nomination if  
 Trustees decline to  
 appoint accepted by the Trustees, another candidate may be nominated in accordance with the provisions of Rules 5 and 6

9 If the person so nominated be not in India and  
Procedure in case of  
 urgency his appointment be urgently required in the interests of the College, then in the case of the Principal, the nomination by the Secretary and Joint-Secretary, and in the case of other European officers, the nomination by the Principal, the Secretary and the Joint-Secretary unanimously shall be regarded as equivalent to appointment by the Trustees

#### *C—Leave*

10 The following kinds of leave shall be granted to  
Various kinds of leave European officers —

- (1) Home Leave
- (2) Ordinary Leave
- (3) Privilege Leave
- (4) Casual Leave
- (5) Sick Leave
- (6) Special Leave

\*Note —All Rules referred to by number in this Part shall refer to the Rules of this Part unless distinctly specified otherwise.

E joins the College on February 18, 1890. By March 1st, 1893, he has earned seven months and eight days Home Leave. The Trustees may, if the Principal of the College be of opinion that the work of the College would suffer no inconvenience, grant him Home Leave from March 1st to October 8th, 1893.

F joins the College on July 1, 1889, and serves continuously up to April 1, 1894.

He has then earned eleven months and twelve days Home Leave. He is granted Home Leave of six months from April 1, 1894, to October 1, 1894. By March 1, 1895, six months and twelve days are due to him. But he is not entitled to Home Leave before March 1, 1896.

16. No officer shall be entitled to Home Leave if his  
 Two officers must remain on duty. absence would leave less than two Officers on duty in the

College Department.

17. If two Officers claim Home Leave at the same  
 Principal to decide between claims of two officers. time the Principal shall decide which of them is to avail himself

of it.

## II. ORDINARY LEAVE.

18. Ordinary Leave shall mean leave other than Home  
 Meaning of Ordinary Leave. Leave, Privilege Leave, Casual Leave, or Special Leave, granted

for private affairs.

19. An Officer shall be entitled to 20 days Ordinary  
 Amount of Ordinary Leave. Leave for every year of actual service. Provided that he shall in no year take in the aggregate more than 20 days Ordinary Leave.

20. All holidays falling within the period of leave  
 Holidays to count as leave. sanctioned under Rule 19, shall be counted as part of the leave,

### III PRIVILEGE LEAVE

- 21 Privilege Leave means leave on full pay other than Casual Leave to which an Officer is entitled.  
 Meaning of Privilege Leave.

22. The amount of Privilege Leave earned by an Officer is one thirty-fifth of his actual service. Such Leave shall be taken in connection with the Summer Vacation, either wholly before or partly before and partly after.  
 Amount of Privilege Leave

### IV CASUAL LEAVE

- 23 Casual Leave means leave granted by the Principal alone.  
 Meaning of Casual Leave

- 24 The Principal may grant Casual Leave to any Officer for a period not exceeding in the aggregate ten days in the year.  
 Amount of Casual Leave

### V SICK LEAVE

- 25 Sick Leave means leave granted in case of illness.  
 Meaning of Sick Leave

- 26 In case of illness an Officer can take such Home Leave as is due to him, free from the conditions imposed by Rules 12 and 15.  
 Change of Home Leave into Sick Leave

- 27 In case of an Officer having exhausted such Home Leave as may have been due to him, he shall be entitled to Sick Leave for a period not exceeding six months.  
 Sick Leave in excess of Home Leave

- 28 If a Medical Officer recognised by the Trustees certify that an Officer is unable to return to his duties at the close of the period of six months referred to in Rule 27, the Trustees may extend the period of his Sick Leave six months.  
 Extension of period of Sick Leave

## VI SPECIAL LEAVE

29. Special Leave means leave taken otherwise than  
 Meaning of Special Leave. in accordance with the above Rules.

30. The Trustees may, in special cases, grant Special  
 Special Leave granted in special cases. Leave under such conditions as to them seem fit.

31. The case of an Officer desiring leave on urgent  
 Urgent private affairs. private affairs when he is entitled to no other leave shall be treated as a case of Special Leave.

*D. Applications for Leave.*

32. All applications for leave shall state the class of  
 Applications for leave to state class of leave and quote Rule. leave applied for and quote the Rule under which the Officer wishes to avail himself of leave.

33. No leave except Sick Leave, shall be sanctioned  
 Principal to recommend. unless the Principal recommends it, and states his opinion that the interest of the College would not suffer by the sanction of such leave.

34. If the Trustees be of opinion that the interests of  
 Trustees may reject application. the College would suffer by the sanction of leave, they may reject any application for leave, except Sick Leave.

35. Applications for Sick Leave must be accompanied  
 Applications for Sick Leave to be accompanied by Medical Certificate. by a Medical Certificate, stating the number of months for which Sick Leave is considered necessary.

Provided that such certificates may be dispensed with if the Secretary is personally satisfied as to the illness of an Officer.

36 The Trustees may on the recommendation of the  
Officer may be required  
 to send application for  
 Sick Leave Principal, require any Officer  
 who is incapacitated by illness  
 from undertaking his work to send in an application for Sick  
 Leave.

37 An Officer who applies for Home Leave shall state  
Application for Home  
 Leave to state intention  
 of returning to duty in writing to the Secretary of  
 the Trustees his intention of  
 returning to duty at the College for at least one calendar  
 year after the expiration of his leave.

38 A Register shall be kept in the office of the  
Register of leave, Secretary in which shall be  
 entered all kinds of leave enjoyed by an Officer At the end of  
 each month the Principal shall communicate to the Secretary a  
 statement of the dates and amounts of Casual Leave granted  
 by him to the various officers, so that the Secretary may be  
 enabled to enter them in the Register

#### *E General.*

39 If an Officer wishes to resume his duties before the  
Return to duty before  
 expiry of leave expiry of his leave, he may do  
 so, provided that if the Trustees  
 have made any arrangements for the period of his leave which  
 would involve a pecuniary loss in case of his return before  
 its expiry, he shall take on himself such pecuniary loss

40. Subject to Rule 52, an Officer who has availed  
Two kinds of leave in  
 succession himself of one description of  
 leave, shall not be entitled to  
 avail himself of any other description of leave, except Sick  
 Leave, until he returns to duty

Provided that the Trustees may grant Special Leave  
 in continuation of other leave.

41. Officers appointed before the passing of these  
Present Officers Rules shall be entitled to leave  
 under these Rules, their claims to leave being counted from  
 the date of their appointment.

Provided that any leave taken by an officer antecedent to the passing of these Rules shall operate in the same way on his claim to leave, as if his previous leave had been taken under these Rules.

42. In case of a difference of opinion arising between  
Reference to Government in case of dispute. the Secretary of the Trustees and the Principal of the College as to the interpretation of any of the above Rules, the case, together with all papers appertaining thereto, shall be submitted by the Secretary of the Trustees through the Director of Public Instruction to the Accountant General for decision according to these Rules, and such decision shall be final.

Provided that Government accepts this Rule.

*F. Absence Without Leave.*

43. If an officer absents himself without leave or fails  
If officer absents without leave Principal to send report. to return to his duties on the expiry of his leave without having previously obtained further leave, the Principal, after waiting in vain one Week for his return, shall send a report thereof to the Trustees.

44. In the report mentioned in Rule 43 the Principal  
Nature of Principal's report. shall state whether :—

- (a) in his opinion the name of the defaulting officer should be at once expunged from the list of officers; or
- (b) a further report shall be awaited.

45. In the event of the Principal's recommending  
Trustees may insist on second report. that a further report should be awaited the Trustees may insist on being furnished with such report after an interval of time have elapsed sufficient in their opinion to have enabled the

Principal to have informed himself fully of the circumstances of the case.

46 On receipt of a first report from the Principal, if such report have been of the nature described in Rule 44 (a), otherwise on receipt of a second report the name of the officer so defaulting shall be at once expunged from the list of officers, unless sufficient cause of absence have been shown to the satisfaction of the Trustees.

47 An officer whose name has been thus expunged from the list of officers may, on the recommendation of the Principal, be reinstated in his office, but such reinstatement shall be considered as a first appointment, and all claims for leave &c, on account of his previous service shall be forfeited

### *G Allowance on Leave*

48 During Home Leave an officer shall be entitled to full pay for the first three months, to 75 per cent of his pay for the next three months, and to 50 per cent for the remainder of his leave, if any.

49 During Ordinary Leave an officer shall receive 50 per cent of his pay

50. During Privilege Leave an officer shall receive full pay.

51. During Casual Leave an officer shall receive full pay

52 Casual Leave may be commuted into Ordinary Leave, in which case an officer shall receive 50 per cent of his pay for the whole period.

53 During Sick Leave taken under Rules 26 and 27 an officer shall receive half pay.



54. During Sick Leave taken under Rule 28 an  
Sick Leave taken under Officer shall receive no pay.  
Rule 28.
55. Special Leave shall be subject to such conditions  
Special Leave pay. as to pay as the Trustees may in  
each special case determine.
56. An officer who absents himself without leave,  
Pay during absence or remains absent without leave,  
without leave. shall be entitled to no pay for  
the period he is absent without leave.
57. In case in which an officer remains absent without  
Forefeiture of pay for leave and the Trustees are not  
absence without leave. satisfied that his absence was due  
to circumstances over which he had no control, they may, on  
the recommendation of the Principal, cause him to forfeit  
such portion of his pay for the period on which he was on  
leave as may to them seem expedient.
58. Leave allowances are payable in India after the  
Payment of leave end of each calendar month.  
allowance,
- Provided that in case of Home Leave half the officer's  
pay shall be reserved until his return to duty.
59. The Personal Allowance of an officer shall be  
Personal allowance. counted as pay for the purpose  
of the above Rules.

#### *D.—Salary.*

60. An officer shall be entitled to the salary fixed or  
that may from time to time be  
Officer entitled to salary of office and personal allowance, if any. fixed by the Trustees for his  
office; and to his "Personal  
Allowance", if any such have been sanctioned to him.

#### *E. Transfer and Officiating Appointments.*

61. The Secretary may, on the recommendation of  
Transfer. the Principal, and with the

concurrence of the Life-Honorary Joint-Secretary, transfer any officer on the staff of the College or School Department from his office to another office in either Department, provided that the emoluments of the two officers be the same.

62 The Secretary may, on the recommendation of the Principal, and with the concurrence of the Life-Honorary

Promotion to officiating  
appointment

Joint-Secretary, promote any officer temporarily to an office higher than that of his substantive appointment at the time.

63 An officer appointed to officiate in a higher office

Pay in such cases

under Rule 62 shall be entitled to 20 per cent of the pay of the office in which he is appointed to officiate, in addition to the pay of his original office, provided that the whole of his emoluments (substantive and officiating) do not exceed the substantive pay of the office in which he is appointed to officiate

*Explanation* If an officer in whose place an officer is appointed to officiate, be in receipt of any "Personal Allowance" the officiating officer shall not be entitled to any portion of it.

64 The Secretary may, on the recommendation of the Principal, and with the concurrence of the Life-Honorary

Temporary appointment  
of a European not on  
College Staff

Joint-Secretary, appoint any European, who is not on the College Staff, temporarily to any office

65. A person appointed under Rule 64 shall receive

Pay in such cases

such pay as the Secretary, on the recommendation of the Principal, and with the concurrence of the Life-Honorary Joint-Secretary, may fix, provided that such pay shall not exceed the substantive pay of the office.

#### *F — Travelling Allowance.*

66. Subject to Rule 68, European Officers who are

Travelling Allowance  
from Europe

engaged in Europe shall receive Rs. 1000, as travelling allowance

to defray the expenses of their journey to Aligarh. Provided that the sum specified in this Rule may be altered from time to time by the Secretary in consultation with the Principal so as to correspond with the variations, if any, in the expenses requisite for a journey from Europe to Aligarh.

67. Subject to Rule 68, no European officer who  
     Return journey to      resigns his appointment or who  
     Europe.                  is dismissed under Rule 74 Clause  
 (a) shall receive any allowance to defray the expenses of his return journey to Europe. But if an officer be dismissed under Rule 74 Clauses (b) and (c), such officer shall receive a travelling allowance to defray the expenses of his return journey to Europe equal in amount to the sum fixed in Rule 66.

68. The Trustees may make any special agreement  
     Special agreement.      with an officer at the time of his engagement as regards travelling expenses mentioned in Rules 66 and 67; provided that in no case shall the amount given for a single journey exceed that amount fixed in Rule 66.

69. If the Principal be a Fellow of the Allahabad  
     Principal's travelling      University, his travelling expenses  
     allowance to attend      on the occasion of his journey to  
     Allahabad University.      attend the various meetings of  
 the University shall be paid according to the scale fixed for the travelling allowance of officers of the Government Educational Department. Such amount will be ascertained from the Accountant General.

70. Any officer deputed by the Secretary to travel to  
     Other cases of travelling      any place on business connected  
     allowance.                  with the College may be granted travelling allowance on a scale not exceeding that allowed to Educational Officers in the service of Government,

### *G Suspension.*

71 Subject to the provisions of the following Rules

Suspension as penalty or an officer may be suspended from  
pending enquiry his office and privileges, either,

- (a) For a specified period as a penalty for misconduct or
- (b) pending enquiry and disposal of any charge brought against him

72 In case of suspension an officer shall be informed

Officer to show cause of the charge brought against  
against suspension him and shall be called on

to show cause against such suspension, and the matter shall then be dealt with according to the provisions of Rules 83-89.

73 If an officer be suspended from his office as a

Pay during suspension penalty for misconduct he shall  
receive no pay for the period of his suspension. If he is  
suspended pending enquiry and disposal of any alleged  
misconduct he shall receive for the period of his suspension —

- (i) If he be honorably acquitted, full pay.
- (ii) Otherwise, whether reinstated or dismissed, such portion of his salary as to the Trustees may seem expedient.

### *H Dismissal*

74. The Trustees may dismiss an officer —

Cause of dismissal

- (a) For grave misconduct.
- (b) In cases he be unfitted to perform his duties
- (c) If his services be no longer needed by the College.

75. In case of dismissal under Rule 74 clause (a) an

Officer to show cause officer shall be informed of the  
against dismissal charge brought against him, and

shall be called on to show cause against such dismissal, and the matter shall then be dealt with according to the provisions of Rules 83-85 and 87 to 89.

76. In case of dismissal under Rule 74 clauses (b) Six month's notice of dismissal. and (c) the Trustees shall give the officer concerned a notice of dismissal six months before the date on which such dismissal is to take place. In default of such notice, the Trustees shall forfeit to such officer a sum of money equal to half the salary payable for the period between the date of his ceasing to discharge the duties of his office and a date six months from the official announcement to him of such dismissal.

In this Rule the term salary does not include Personal Allowance, if any.

#### *L. Resignation.*

77. Any European officer resigning his office shall Notice of resignation. give the Secretary at least six month's notice of his intention to resign. In default of such notice he shall forfeit to the College a sum equal to half the salary payable to him for the period between the date of his ceasing to discharge the duties of his office and a date six months from the announcement of his intention to resign.

Provided that if an officer be compelled to resign by reason of ill-health, or if the Trustees be convinced that his resignation was due to circumstances over which he had no control, he shall not forfeit such sum.

Provided also that the Trustees may in any special case by an agreement in writing modify the conditions of this Rule.

In this Rule the term salary does not include personal Allowance, if any.

78. If an officer gives notice of his intention to resign Resignation at close of period of leave. at the close of period of leave he shall forfeit any leave allowance he may be drawing from the date of sending in such notice,

79. When the period of six months in any notice of resignation duly given under Rule 77 expires during the long vacation or within one month from the last day thereof, the officer so resigning shall not receive more than half the salary otherwise payable to him for the long vacation

Period of notice  
expiring during  
vacation

Provided that any officer so resigning who at the time of giving such notice shall have served the College for less than one year or for less than the minimum period for which he was engaged, whichever period be the larger, shall forfeit the whole of the salary otherwise payable to him for the long vacation.

### *J. Pension and Bonus*

80 No European officer either at present on the College Staff or who may hereafter be appointed under the Rules contained in this Chapter shall, on retirement, be entitled to any pension or bonus

Arrangements as to  
pension to be made by the  
Trustees at discretion

But the Trustees may —

- (a) Make rules authorizing and regulating the payment of such pensions or bonuses
- (b) In special cases award such pensions or bonuses at their discretion

### *K Residence*

81 All European officers, whether in the College or School Department, shall, so far as may be practicable, reside in the houses attached to the College and built for that purpose And the Trustees shall keep up the houses in good condition and repair for the convenience and comfort of such officers.

European officers to  
reside in College houses

82. The officers mentioned in the preceding Rule shall pay 10 per cent of their salary as House-Rent, provided that the amount so charged does not exceed the value of the house. But if two officers live in one house, house-rent shall be charged only on one of them, such rent being calculated at the rate of 10 per cent on the salary of the officer who has the higher salary, if the salaries be unequal.

#### GENERAL PROVISIONS.

83. All proposals, complaints, and other matters of a like nature relating to the appointment, dismissal, suspension, promotion, transfer, leave, salary, personal allowance, travelling allowance, services, duties, rights, and privileges &c. of the European officers, or any of them, or affecting their relations as such with the Trustees, or the other officers of the College, shall be dealt with according to the provisions of the following rules.

84. Any matter of the nature specified in Rule 83 shall, if originating with the European officers, be submitted by such officer or officers, to the Principal, or if originating otherwise be sent to the Principal, who shall in either case submit it together with his report thereon to the Secretary, who shall submit it together with his report thereon and any necessary papers connected therewith to the Life-Honorary Joint-Secretary, who shall thereupon write a report on the matter, and send the same as soon as possible to the Secretary.

85. Until the Life-Honorary Joint-Secretary's report has been received by the Secretary the matter shall not be laid before the Trustees nor shall any other action be taken in the matter.

86. On the receipt of the Life-Honorary  
Secretary to act in  
certain cases on receipt  
of report Joint Secretary's report if the  
 Secretary agrees with any  
 proposal or suggestion made by him therein, and he has  
 power to give effect to such proposal or suggestion, or if in  
 the interests of the College immediate effect should be given  
 to it the Secretary shall give effect to it as soon as possible  
 But in the latter case the Secretary shall lay a report stating  
 the circumstances of his action before the Trustees at their  
 next meeting

87 But if the matter be of such a nature that it should  
Otherwise report to be  
laid before Trustees receive the previous sanction of  
 the Trustees the report of the  
 Life-Honorary Joint-Secretary shall be laid before the  
 Trustees at the earliest opportunity, and if any proposal or  
 suggestion contained therein be accepted by them, it shall be  
 carried out as soon as may be practicable

88 In the event of any such proposal or suggestion not  
Joint Secy to be present  
at meeting if Trustees  
decline proposal being accepted by the Trustees  
 no action shall be taken in the  
 matter to which it relates until the same has been discussed  
 and decided at a meeting of the Trustees at which the  
 Life-Honorary Joint Secretary has been present

89. The decision of the Trustees at such meeting  
Decision at such  
meeting to be final whether sanctioning the proposal  
 or suggestion as originally  
 submitted or rejecting it or amending and altering the same  
 shall be final and effect shall be given to it accordingly.

## Chapter II — THE NATIVE STAFF

### A. General

90 In this Chapter the terms Native Officers, Officers  
Meaning of term and Native Staff shall mean  
 Hindustani and other non European members of the College  
 Staff



91. The Trustees may in special cases appoint or place  
Application of Rules of Chapter I in special cases. any member of the College Staff not being a European officer under all or any of the Rules contained in Chapter I of this Part.

*B. Appointment.*

92. Rules 3 and 4 shall apply to the Native officers in  
Application of Rules 3 and 4. the same way as they apply to European Officers, the words "this Chapter" in Rule 4 being understood to mean here Chapter II.

93. Whenever a vacancy occurs in the Native Staff,  
Nomination for vacant posts. the Principal and Secretary, having agreed on a candidate, shall appoint him to officiate in the post, but for his permanent appointment it shall be necessary that his appointment be sanctioned at a meeting of the Trustees. But if it seem expedient in the interests of the College to appoint a person who is in service elsewhere, or who may not accept an officiating appointment, the united nomination of the Secretary and Principal shall be regarded as equivalent to appointment by the Trustees.

*C. Leave.*

94. The following kinds of leave shall be granted to  
Various kinds of leave. Native officers.—

- I. Ordinary Leave.
- II. Privilege Leave.
- III. Casual Leave.
- IV. Sick Leave.
- V. Special Leave.

95. Rules 18-25 inclusive, and 29-31 inclusive, relating  
Application of Rules of Chapter I. to amount of leave; Rules 32-36, inclusive, and Rules 38-41,

inclusive, relating to applications for leave, Rules 43-47, inclusive, relating to absence without leave, and Rules 49-59, inclusive, relating to Allowance on leave, shall apply to Native Officers

Provided that —

- (a) In all matters for which the sanction of the Trustees is required in the above Rules the sanction of the Secretary shall be substituted
- (b) Application for Ordinary Leave and for Sick Leave, for periods of Sick Leave not exceeding one month in the aggregate for any officer in the year, shall be dealt with by the Principal

#### *D. Salary*

- 96 Rule 60 shall apply to Native Officers

Application of Rule 60

#### *E Transfer and Officiating Appointments*

97. Rules 61-65 inclusive, shall apply to Native Officers,

Application of Rules 61-65 provided that wherever the Secretary, the Joint-Secretary,

and the Principal are mentioned in those Rules the Secretary and the Principal alone shall be substituted

#### *F Suspension and Dismissal*

98. Rule 71 shall apply to Native Officers

Suspension

99. Rule 74 shall apply to Native Officers.

Dismissal

- 100 The initiative in a case of suspension or dismissal

Procedure in case of suspension and dismissal for misconduct under Rule 74, (a) shall rest both with the Secretary and the

Principal. Before suspension the officer shall be informed by or through the Principal, of the charge brought against him, and shall be called on to show cause against such suspension or dismissal, and to submit his statement to the Principal,

- 101 On receipt of the Officer's reply, the Principal, Principal to report after making any necessary

investigations, will send a Report, together with any papers relating to the matter, to the Secretary in which he shall state whether the Officer:—

- (a) should be acquitted.
- (b) should be suspended during further enquiry.
- (c) should be suspended for a specified short period as a penalty.
- (d) should be dismissed.

If the initiative arose with the Principal he may then suspend the officer, pending the Secretary's reply.

102. If the Secretary agrees with the report of the  
*Action of Secretary.* Principal the matter shall be carried out in accordance therewith, otherwise the matter shall drop.

Provided that in case of dismissal the matter shall be laid before the Trustees for sanction.

103. Rule 76 shall apply to the pay of a Native officer  
*Pay during suspension.* during suspension.

104. Rule 76 shall apply to Native Officers; provided  
*Notice in case of dismissal.* that for "six months" in rule 76 one month shall be substituted, and for "half the salary", the full salary.

#### *G. Resignation.*

105. Rules 77-79 inclusive, shall apply to Native  
*Rules 77-79 to apply.* Officers; provided that for "six months", in these Rules one month shall be substituted, and for "half the salary", the full salary.

#### *H. Pension and Bonus.*

106. Rule 80 shall apply to Native Officers,  
*Rule 80 to apply.*

### Chapter III —THE PRINCIPAL

107. The Principal shall be the Chief Officer and  
*Position of Principal* Manager in all matters relating  
 to the College and School Departments

108. The admission of students, the decision of which  
*Admission, promotion, degradation, expulsion of students* class a student shall read in, the  
 promotion and degradation of  
 students from class to class and the expulsion of students  
 from the College and School Departments, shall rest with the  
 Principal.

Provided that in case the Secretary requests the  
 Principal to expel any student, the Principal shall expel such  
 student.

109. The Principal may:—

- Tuition fees* (a) Excuse any student the payment  
 of admission fee.  
 (b) Decrease the tuition fee of any  
 student to the minimum amount  
 fixed by the Director of Public  
 Instruction

These powers, and also the power of enhancing  
 student's fees in particular cases, may be exercised also by  
 the Secretary

110. The Principal shall be responsible for the collection  
*Principal to collect tuition fees* of tuition and admission fees and  
 may assign the duty of collecting  
 them to any officer subordinate to him. He shall send the  
 fees every month to the office of the Secretary.

111. The Principal shall from time to time frame rules  
*Rules for collection of Tuition fees and fines* to regulate and enforce the  
 collection of tuition fees, and of  
 fines. Fines when realised shall be paid into the Library  
 Fund.

112. The Principal shall frame rules to regulate and  
*Principal to frame rules for attendance* enforce the attendance of  
 students in the College and

School Departments, and may grant leave of absence to students.

113. The Principal may inflict corporal punishment on  
Punishments. younger students in the school with a light stick or a strap, but not with a cane; and may impose fines on all students, and may cancel such fines after imposition; and may inflict other reasonable punishments at his discretion.

114. The Principal shall make a time-table of work,  
Time-table. fixing the hours of teaching, and assigning to each Professor and teacher his share of work

Provided that on Fridays the hours of teaching shall close before 12 o'clock noon, so that students may be able to attend Jumma prayers.

115. The Principal shall fix the dates and have charge  
College Examinations. of the College Examinations. After every Annual Examination he shall send a detailed report thereof to the Secretary for placing before the Committee of Director of Secular Learning.

116. After the close of the College Year the Principal  
Annual Report. shall write an Annual Report on the condition of education in the College, on the educational officers, and on any other matters which he may think proper relating to the education and management of the College and School. Such report shall be submitted in accordance with the Part I, Rule 86 (e) to the Committee of Directors of Secular Learning, and, together with any opinions expressed by the Committee thereon shall be published with the Annual Report of the College.

117. The Principal, in consultaion with the Secretary,  
Religious holidays. shall draw up a list of Mahomedan, Christian, and Hindu religious holidays to be observed in the College.

118 The dates of the summer vacation shall be fixed  
Summer vacation by the Principal in consultation  
 with the Secretary.

119. The granting of other holidays after examination,  
Other holidays and casual holidays shall rest  
 with the Principal

120. The Principal shall have the control and  
The College Library management of the College  
 Library Provided that he may transfer such management to  
 any officer subordinate to him

121 The Principal shall, from time to time make rules  
Library rules regulating the use of the Library  
 by the College Professors, teachers and students

Provided that no book that may have been "reserved"  
 shall in any case be taken out of the Library Rooms, except  
 by the donor of such book, nor shall such book be kept out  
 in the Library Room for reading unless the Librarian or a  
 responsible officer appointed by the Principal or by the  
 officer in charge of the Library be present

122. The Principal and the Secretary together, may,  
Library as Public if they think fit, turn the College  
Library Library into a Public Library

Provided that in such case the rules regulating such use of the  
 Library shall receive the previous sanction of the Trustees

123 If the Principal be absent from the College for a  
Principal's absence for short period, either in  
short period consequence of the connection  
 which the College has with the University of Allahabad, or for  
 any other reason, he may transfer his powers to some other  
 officer for the period of his absence

In such case the Principal shall inform the Secretary  
 of the arrangement he has made for the period of his absence.

124 The Principal may, on taking leave, or when  
Principal's power to absent as in Rule 123, direct the  
delegate functions to Head-Master by a written  
Head Master

instruction to discharge during the period of such leave or absence any of the functions authorised by this Chapter so far as they relate to the School Staff. Such instructions shall distinctly specify which of such functions the Principal desires the Head Master to discharge.

#### Chapter IV.—THE HEAD MASTER

125. The Head Master shall be the Chief Officer and  
                     Position of Head      Manager in the School Department  
                     Master,                      subject to the supervision and  
 control of the Principal.

126. All powers specified in Rules 108-115, inclusive,  
                     Powers of Head              as belonging to the Principal,  
                     Master,                      shall be exercised by the Head  
 Master so far as they concern the School Department, subject  
 to the supervision and control of the Principal.

Provided that in case of the absence of the Principal on leave or otherwise, the Acting Principal shall not exercise supervision and control over the Head Master in the exercise of any of these powers unless he has been explicitly directed by the Principal in writing to do so.

127. The Head Master shall carry out the directions  
                     Head Master to carry      given to him by the Principal in  
                     out Principal's directions.      accordance with Rule 124.

#### Chapter V.—THE BOARDING-HOUSE ACCOMMODATION FEES.

128. The Trustees shall fix the rates of fees to be paid  
                     Fees for Rooms of              by boarders for their rooms. And  
                     Boarders.                      they may allow students in certain  
 cases or make Rules allowing them in certain cases, to live in  
 the Boarding-House without paying fees for their rooms.

129. The Secretary may allow any Teacher to live in the  
                     Fees for rooms of              Boarding-House on reduced fee  
                     Teachers.                      or without paying any fee for  
 rooms.

### MEDICAL FEES

130 The Trustees shall fix the rates of medical fees to be paid by Boarders. But the Secretary may excuse any student from paying such fee

131. If the income raised from medical fees be *Deficiency of income from Medical fees* insufficient to cover the expenses of the College Dispensary and the salaries of the Medical Officers employed by the College, the balance shall be paid by the Trustees from the College Expenses Fund, and the sum required for this purpose shall be mentioned in the Budget.

### BOARDING FEES

132 The Managing Committee shall from time to time fix the rates of fees to be paid by Boarders for board

### CRICKET FEES

133 Every Boarder shall pay a Cricket Fee, the rate of such fee being fixed from time to time by the Secretary, in consultation with the Principal But the Secretary, or the Principal may in any case excuse a student from payment of such fee

### RELIGIOUS OBSERVANCES

134 All Mahomedan boarders shall pray five times a day, and, except in case of any *Prayers, Fasting and Reading of Koran* reasonable excuse, fast in the month of Ramzan, and such boarders for whom the same is appointed shall read the Koran at fixed hours

### DISCIPLINE.

135. The Principal shall have full power to maintain discipline in the Boarding House, *Principal's power to maintain discipline* and may inflict for offences committed in the Boarding-House the punishments mentioned in Rule.



## IMPOSITIONS &amp;C.

136. The management of compulsory preparation of  
 Preparation of lessons. lessons and of the writing of  
 etc. impositions shall rest with the  
 Principal, or with such Officer as he may direct to undertake  
 such management.

## MANAGING COMMITTEE.

137. All duties mentioned in Rule 95, Part I, shall be  
 Managing Committee. undertaken by the Members of  
 the Managing Committee. And they may make Rules  
 consistent with the Rules of this Chapter about such matters  
 as are dealt with by the said Rule 95, Part 1.

Provided that if according to Clause (e), Rule 95,  
 Part 1, the general supervision be given to one member, such  
 member shall exclusively exercise such powers. And if such  
 general supervision be not given to one member the Secretary  
 may, in case of expediency, exercise such powers, their action  
 being subject to correction by the Members of the Managing  
 Committee in any subsequent meeting held under Rule 97,  
 Part 1.

## DISPENSARY.

138. The College Dispensary shall, in the event of the Civil  
 College Dispensary. Surgeon of Aligarh accepting the  
 medical charge of the Boarding-House, be under the  
 supervision and management of the said Civil Surgeon.

## CRICKET CLUB.

139. The management of the Cricket Club, and the  
 Cricket Club. charge of all income and  
 expenditure connected therewith, and the framing of Rules  
 of the Club, shall rest with the Principal or with such Officer  
 as he may appoint to undertake any or all of these functions.

## UNION CLUB.

140 The Principal shall be President of the Union  
Union Club Club, and shall have full  
 authority over the income and expenditure of the Club, and  
 over framing Rules for the Club.

## ABSENCE OF PRINCIPAL

141. In case of the absence of the Principal he may  
Absence of Principal delegate any power conferred  
 on him by the Rules of this Chapter to such one of his  
 subordinates as he may think best fitted to exercise it.

## MEMBERS OF STAFF.

142 The Principal, in consultation with the Secretary,  
Members of Staff may allow any member of the  
 College or School Staff to reside in the Boarding-House and  
 may assign any work connected with the Boarding-House to  
 such member.

## Chapter VI —SCHOLARSHIPS, VAZIFAS AND PRIZES.

143 A *Scholarship* shall mean a sum of money paid in  
Meaning of terms instalments to a student during  
 the whole or part of his course of study on account of  
 proficiency in educational attainments

A *Vazifa* shall mean a sum of money paid in instalments  
 to a student during the whole or part of his course of study on  
 account of his pecuniary needs

A *Prize* shall mean a reward of the nature of books, a  
 medal, or a lump sum of money, etc. given to a student on  
 account of proficiency or excellence of some kind.

144 The income for scholarships and vazifas shall  
Funds for Scholarships consist of the following items —  
 and vazifas

- (i) The income derived from the capital held by the Trustees for Scholarships and Vazifas, and mentioned in Schedule 4, or such capital as may in future be held by the Trustees for this purpose.
- (ii) The income derived from the rent of houses erected in the Boarding-House for scholarships and vazifas and mentioned in Schedule 5, and such income as may in future be derived from the rent of houses set apart for this purpose.
- (iii) Regular income given by Native States for scholarships and vazifas.
- (iv) Subscriptions given every year by private persons for scholarships and vazifas.
- (v) Sums acquired in any other way for the support of students.
- (vi) The balance of sums of the above descriptions not used in a previous year.
- (vii) Such sums as the Trustees may every year give according to Rule 112, Part 1, from the College Expenses Fund for scholarships and vazifas.
- (viii) If after the passing of the Budget the Principal be of opinion that it is expedient to spend a sum on scholarships and vazifas larger than that provided for in the Budget, and if the Secretary believes that the income under any head is likely to exceed the estimated income for that head, or the expenditure on any head to fall short of the estimated expenditure for that head, he may add sums equal to such excess of income or diminution of expenditure to the sum spent on scholarships and vazifas; provided that he shall present a report stating his reasons for so doing at the next Budget Meeting of the Trustees.

145. The income for Prizes shall consist of all incomes  
Fund for Prizes set apart for Prizes, similar in  
 character to those specified for scholarships and vazifas in  
 Rule 144, Clauses (i) to (vii) inclusive. A detail of such  
 endowments for Prizes is given in Schedule 5.

146. All holders of scholarships and vazifas shall live  
Scholarship holders and  
vazifa-holders to be  
boarders in the College Boarding-House  
 as Boarders.

147. The scholarships, vazifas, and Prizes specified in  
Special Rules Schedule 11 shall be applied  
 according to the special rules regulating their application  
 specified in the said Schedule.

148. After the Annual Examination of the College  
Mode of giving  
Scholarships and the issue of the result of  
 University Examinations the  
 Principal shall, having due regard to the conditions imposed  
 by these Rules and by the private donors of Scholarships,  
 draw up a list of students of the College, and of students  
 who may come to join the College from elsewhere whom he  
 recommends for Scholarships and Vazifas, and shall send such  
 list to the Secretary for laying before the Committee of  
 Directors of Secular Learning according to Rule 86 (d), Part I.  
 Those students only shall receive scholarships and vazifas to  
 whose doing so the Secretary and Principal conjointly give  
 their consent.

149. The Secretary and Principal, conjointly, shall  
Rules from time to time make Rules  
 consistent with the Rules of this Chapter regulating the  
 amounts of scholarships and vazifas given to students in the  
 various classes, the conditions of partial or complete forfeiture  
 of scholarships and vazifas and all after matters relating to  
 Scholarships, Vazifas and Prizes.

## Chapter VII.—THE ALIGARH INSTITUTE.

150. All buildings of the Aligarh Institute together with  
Buildings of the Institute, its gardens shall be considered as  
part of the College buildings, as

desired by the members of the Institute in their memorandum of August 1st, 1892, and if the funds of the Institute are not sufficient the Trustees may repair and keep in order all such buildings at the expense of the College Building Fund.

151. The present Officers of the Institute are :—

Officer of the Institute.

Raja Jaikishen Das, Bahadur, C.S.I.

Co-President

General G.F.I. Graham,

Or

Hon'ble Dr. Sir Syed Ahmad Khan,  
Bahadur, K.C.S.I., L.L.D.

} Life-Honorary  
Secretaries.

Maulvi Khwaja Mahomed Yusuf, Honorary Secretary.

All these Officers shall remain in office as at present.

152. The members of the Institute shall consist of the  
Members of the Institute, Trustees of the College for the  
time being, the officers mentioned

in Rule 151, and all subscribing members who are now members or may hereafter become members.

153. The business of the Institute shall be carried on  
Bye-Laws. according to the Bye-Laws now  
in force; and subject to the provisions of such Bye-Laws, the  
Trustees as members, may amend or alter the existing  
Bye-Laws, or frame new ones.

154. The Trustees shall try to maintain in proper  
The Aligarh Institute Gazette, condition, and improve, the  
Aligarh Institute Gazette, and  
may aid it from the College Expenses Fund if necessary,  
provided that the said Fund can afford such aid.

155 All management of the affairs of the Aligarh  
 The Aligarh Institute Institute Club shall continue to  
 Club rest with Khwaja Mahomad Yusuf,  
 subject to the Rules relating to the same.

156. The accounts of the Institute shall remain entirely  
 Accounts of the separate from the accounts of  
 Institute the College and no financial  
 responsibilities for the Institute or the Gazette, or the Club,  
 shall rest on the Trustees, or the College, or any of its Funds

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## SCHEDULE No. 1.

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### List of Trustees as Required by Part 1, Chapter 11, Rule 11.

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#### NORTH-WESTERN PROVINCES AND OUDH.

1. Khan Bahadur Moulvi Syed Farid-uddin Ahmad Khan,  
Rais, Karha Manakpur, Zila Allahabad.
2. Moulvi Mahomed Samiullah Khan Bahadur, C.M.G.,  
District Judge, Rai Barielly, Rais, Delhi.
3. Moulvi Khwaja Mahomed Yusuf Sahib,  
Rais, Aligarh.
4. Syed Mir Zahur Hosain Sahib,  
Vakeel, High Court, Rais, Moradabad.
5. Moulvi Syed Zainul-abdin Khan Bahadur,  
Sub-Judge, Moradabad, Rais, Jaunpore.
6. Mirza Mahomed Rahmat-ullah Beg Sahib,  
Rais, Benaras.
7. Hon'ble Doctor Sir Syed Ahmed Khan, Bahadur,  
L.L.D., K.C.S.I., Aligarh.
8. Hon'ble Justice Syed Mahmood,  
Judge, High Court, Allahabad.
9. Moulvi Inayat Rasool Sahib,  
Rais, Chirya Kote, Zila Azamgarh.
10. Mumtaz-ud-daula Nawab Sir Mahomed Faiz Ali Khan,  
Bahadur, K.C.S.I., Rais, Pahasu,  
Zila Bulandshahr.
11. Nawab Ahmed-ullah Khan Sahib,  
Rais, Meerut.
12. Raja Syed Baqar Ali Khan, Bahadur, C.I.E.,  
Rais, Pindrawal, Zila Bulandshahr.

- 13 Mahomed Abdushshakur Khan Sahib,  
Rais, Bhikampur, Zila Aligarh
- 14, Koer Mahomed Lutaf Ali Khan Sahib,  
Rais Talibnagar, Zila Aligarh
- 15 Koer Mahomed Masood Ali Khan Sahib,  
Rais, Danpur, Zila Bulandshahr
- 16 Mirza Abid Ali Beg Sahib  
Rais Moradabad
- 17 Khan Bahadur, Moulvi Mahomed Kareem Sahib  
Rais, Mahomedabad Zila Azamgarh Deputy  
Collector Aligarh
- 18 Haji Mahomed Ismail Khan Sahib  
Rais, Datauli, Zila Aligarh
- 19 Haji Mahomed Mustafa Khan Sahib  
Rais, Burhagaon, Zila Aligarh
- 20 Hon'ble Nawab Mahomed Ali Khan Bahadur,  
Rais, Jahangirabad, Zila Bulandshahr
- 21 Koer Mahomed Fayyaz Ali Khan Sahib,  
Rais Pahasu, Zila Bulandshahr
- 22 Syed Mahomed Mir Sahib,  
Pleader, Civil Court Meerut
- 23 Mahomed Hamid ullah Khan Esquire,  
Barrister at-Law, Rais, Delhi
- 24 Koer Mahomed Abdul Ghafur Khan Sahib  
Rais, Dharampur, Zila Bulandshahr
- 25 Mahomed Muzzummil-ullah Khan Sahib,  
Rais Bhikampur, Zila Aligarh
- 26 Moulvi Abdul Majid, Esquire  
Barrister-at Law, Rais, Jaunpur
- 27 Syed Mahomed Ali Esquire, C S  
Assistant Collector and Magistrate, Mainpuri,  
Rais, Delhi.
- 28 Mahomed Hadi Yar Khan Sahib,  
Rais, Dadaun, Zila Aligarh



## PUNJAB PROVINCE.

1. Syed Mahomed Ahmed Khan Bahadur,  
Rais, Delhi, Sub-Judge, Gonda.
2. Shamsul Ulma, Khan Bahadur, Moulvi Mahomed  
Zakaullah,  
Rais, Delhi.
3. Khan Bahadur Sardar Mahomed Hayat Khan, C S.I.,  
Rais Vah, Zila Rawalpindi, Divisional Judge,  
Ferozepore.
4. Khan Bahadur Mahomed Barkat Ali Khan,  
Rais, Lahore.
5. Nawab Sir Nawazish Ali Khan Bahadur, Qazalbash,  
K.C.I.E., Rais, Lahore.
6. Moulvi Nazeer Ahmed Sahib,  
Rais, Delhi.
7. Mahomed Rafique, Esquire, Barrister-at-Law,  
Rais, Delhi.
8. Mahomed Ikram-Ullah Khan Sahib,  
Rais, Delhi.
9. Munshi Illahi Baksh Sahib,  
Rais, Delhi, Assistant Engineer, Canals, Orai,  
Zila Jalaun.

## BEHAR PROVINCE

1. Khan Bahadur Qazi Syed Raza Husain Sahib,  
Rais, Patna.
2. Maulvi Syed Amjad Ali, M.A.,  
Professor, Muir Central College, Allahabad,  
Rais, Patna.

## HYDERABAD DECCAN

1. Nawab Mohsin-ud-Daula Mohsin-ul-Mulk Moulvi Syed  
Mehdi Ali Khan, Bahadur, Munir Nawaz Jung,

Political and Financial Secretary to  
Government H H the Nizam

- 2 Nawab Intsar Jung Bahadur, Moulvi Mahomed Mushtaq  
Husain Sahib,

Revenue Secretary, to Government H H the  
Nizam

- 3 Nawab Azam Yar Jung Bahadur, Moulvi Chiragh Ali  
Sahib,

Subadar Sharqi, Government H. H the Nizam

4. Nawab Imad ud Daula Imad ul Mulk Moulvi Syed  
Hosain Bilgrami, B A, Ali Yar Khan Bahadur,  
Motman Jung,

Private Secretary to H. H. the Nizam and  
Director of Public Instruction, Government  
H H the Nizam

- 5 Moulvi Syed Iqbal Ali Sahib,

Judge, High Court, Government H H the  
Nizam

- 6 Nawab Fateh Nawaz Jung Bahadur, Moulvi Mehdi  
Hasan,

Chief Justice, High Court, Government H H  
the Nizam

MAHOMEDAN NATIVE STATES

- 1 Iftakhar-ul Umra Mukhtarul Moham Sahibzada  
Mahomed Ubaidullah Khan Bahadur Firoz Jung, C S I,  
Naib Riasat, Tonk

- 2 Munshi Mahomed Imtiaz Ali Sahib,  
Prime Minister, Bhopal,

HINDU NATIVE STATES

- 1 Wazir-ud Daula Muddubbir-ul Mulk Syed Mahomed  
Hasan Khan Bahadur

Prime Minister, Patiala

- 2 Mushir-ud-Daula Mumtazul Mulk Khalifa Syed  
Mahomed Hosain Khan Bahadur,

Foreign Minister, Patiala

## SCHEDULE No. 2

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### List of Remaining Members of the College Fund Committee as Required in Part I, Chapter III, Rule 32.

1. Moulvi Asharaf Hosain Khan Sahib, Rais, Benaras.
2. Sheikh Ghulam Ali Sahib, Rais, Benaras.
3. Moulvi Khwaja Fazal Ahmed Sahib, Rais, Delhi.
4. Munshi Mahomed Saddiq Sahib, Rais, Meerut.
5. Syed Mahomed Hamid Khan Sahib, Rais, Delhi.
6. Moulvi Mahomed Arif Sahib,  
Rais, Ambitha, Zila Saharanpur.
7. Munshi Mahomed Subhan Hyder Sahib,  
Deputy Magistrate, Chatgaon.
8. Munshi Mahomed Ikram Sahib,  
Rais, Mahomedabad, Zila Azamgarh.
9. Moulvi Mahomed Amanat-ullah Sahib,  
Rais, Mahomedabad, Zila Azamgarh.
10. Moulvi Mahomed Najam-uddin Sahib,  
Rais, Chirya Kote, Zila Azamgarh.
11. Nawab Mahomed Ali Khan Bahadur,  
Rais, Chhatari, Zila Bulandshahar.
12. Mir Turb Ali Sahib, Rais, Shah Gunj, Zila Agra.
13. Nawab Syed Vilayat Ali Khan, C.I.E., Rais, Patna.
14. Nawab Mahomed Abdul Majid Khan Sahib,  
Rais, Lahore.
15. Nawab Mahomed Muzzaffer Hosain Sahib,  
Rais, Kakuri, Zila Lucknow (Oudh).
16. Khan Bahadur, Munshi Safdar Hosain Khan,  
Rais, Gorakhpur.
17. Faqir Syed Jamaluddin Sahib, Rais, Lahore.
18. Munshi Mahomed Khalil Sahib, Rais, Gorakhpur.

19. Moulvi Mahomed Karim Buksh Sahib, Rais, Delhi
20. Moulvi Mahomed Kamil Sahib,  
Rais, Validpur Bhira, Paragna Mahomedabad,  
Zila Azamgarh.
21. Moulvi Syed Hasan Raza Sahib, Rais, Farukhabad
22. Moulvi Shuja-uddin Hyder Sahib.  
Rais, Kathla, Zila Ghazipur
23. Tajul-Ulma Muftahedul-Asar Moulvi Syed Ali Mahomed  
Sahib, Mujatahed, Lucknow.
24. Moulvi Al-i-Ali Sahib, Rais, Amroha, Zila Moradabad
25. Amir-Uddaula Saeed-ul-Mulk Raja Mahomed Amir  
Hasan Khan Bahadur, Moomtaf Jung, of  
Mahmoodabad, Zila Sitapur (Oudh)
26. Moulvi Khwaja Mahomed Ismail Sahib, Aligarh
27. Hafiz Abdurrahim Sahib, Rais, Jaunpur.
28. Syed Zahur Hosain Sahib, Rais, Amroha.
29. Mirza Kazim Hosain Sahib, Rais, Benaras.
30. Munshi Syed Akhtar Hosain Sahib, Rais, Allahabad
31. Munshi Syed Mehrban Ali, C I E ,  
Rais, Galaoti, Zila Bulandshahr
32. Moulvi Mahomed Suleman Sahib,  
Rais, Kandhla, Zila Muzaffernagar
33. Moulvi Mahomed Mansur Shah Khan Sahib,  
Rais, Rampur

### SCHEDULE No. 3.

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#### List of the Visitors who are Mentioned in Part 1, Chapter III, Rules 37 and 38.

Honorable Sir William Muir, L.L.D., K.C.S.I.

Honorable Sir John Strachey, G.C.S.I., C.I.E.,

His Excellency Nawab Sir Salar Jung, Moonir-ud-dowla,  
Mukhtarul-Mulk, Imad-ul Sultanate, Sir Laiq Ali  
Khan Bahadur, K.C.I.E.

Honorable Sir Auckland Colvin, K.C.M.G., C.I.E.

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#### Ex-Officio Visitors

Director of Public Instruction, N.W.P. and Oudh  
(Mr. E. White).

# **SCHEDULE No 4**

**Required by Part 1, Chapter 6, Rule 59 (b)**

## **GOVERNMENT PROMISSORY NOTES OF CAPITAL FUND**

Government Promissory Notes No	Rs.	
165725	1,000	
165726	500	
165727	500	
155728	1,000	
165729	1,000	
165730	1,000	
165731	1,000	
165732	1,000	
165733	1,000	
165734	2,000	
165735	2,000	
165736	2,000	
165737	2,500	
165738	2,500	
165739	5,000	
165740	5,000	
165741	5,000	
165742	5,000	
165743	3,000	
145151	1,000	
047911	2,000	
047932	1,000	
133015	1,000	
143236	500	
023036	1,000	

All these Notes are deposited in the Bank of Bengal, Agra, for custody.

*Endowment by H.H. LATE NAWAB KALAB ALI KHAN BAHADUR of Rampur.*

Government Promissory Note Waqfi for Rs. ... 30,000.

This is in deposit of the Rampur State and the late Nawab granted a Sanad of Rabiussani 1291 Hijri and 23rd May, 1874, in which it is written that Rs. 1,200 be given annually from the State as a profit on the said 'Note' and it is also written that the information has been given to the Commissioner of Bareilly Division who is also a Political Agent of Rampur.

*Endowment of Earl NORTHBROOK for Scholarships to Mahomedan students only.*

(See Schedule No. 11)

Government Promissory Note No. 1008083 for Rs. 10,000.

This was in custody of the Comptroller and Auditor General who converted it into Stock of the 4 Per cent. loan of 1865, (vide Accountant-General, N.W P.'s letter No. 2640, dated 9th May, 1899, addressed to the Secretary of the College,

*Endowment by the late Maharaja MAHINDRA SINGH of Patiala for Scholarships to Hindu and Mahomedan students.*

(See Schedule No 11)

Government Promissory Note No. 165724 for Rs 10,000.

Deposited in the Bank of Bengal, Agra, for safe custody.

*Endowment by NAKHUDA MAHOMED ALI ROGHAY for scholarships to Mahomedan students only to be named Mahomed Amin Roghay.*

Government Pro. Notes No. 63254 for Rs. 1,000	} 5,000
063255 " " 2,000	
063256 " " 2,000	

Deposited in the Bank of Bengal, Agra for safe custody.

*Endowment by Mahomedan Educational Congress for Vazifas to Mahomedans only at the disposal of Anjuman Islamia, Lahore, or the M. A O. College, Aligarh.*

Government Promissory Note No 283429 for Rs 1,000

Deposited in the Bank of Bengal, Agra, for custody.

*Endowment by RAJA JAİKISHAN DAS BAHADUR, C S I, for Muir Jubilee prize for Hindus only*

(See Schedule No. 11)

Government Pro. Note No. 1235196 for Rs. 1,200

Do. No 186103 „ 300-250=50=Rs. 1,250

Deposited in the Bank of the Bengal, Agra, for safe custody.

*Endowment by the MAHOMEDAN ASSOCIATION, Aligarh for Jubilee Prize for Mahomedans only.*

Rs. 1,445, in cash are in deposit to purchase some immoveable property. It does not allow to purchase Government promissory Note.

*Endowment by MAHARAJA OF CHATTARPUR for Prize*

Rs. 1,000 cash are in deposit for the purchase of a Government Promissory Note.

*Endowment by HAROLD COX, ESQUIRE, Late Professor, M.A.O College for Cambridge Speaking Prize.*

(See Schedule No. 11)

Government Promissory Note No. 183403 for Rs. 300-50=250

Deposited in the Bank of Bengal, Agra, for safe custody.

*Boarding-Houses built for Scholarships*

Boarding-house No 1—Built by Chaudhri Sher Singh (for Scholarships to Hindus and Mahomedans)

„ „ 2 and 3—Built by Qazi Syed Raza Hosain. (for scholarships to Mahomedans only at this College; at the disposal of Qazi Sahib).

„ „ 4, 5 and 6—Built by Moulvi Sved Fazal-ur-Rahman (for scholarships to Mahomedans only at this College—at the disposal of Moulvi Sahib).



Boarding-House Nos. 8, 9 and 10—Built by Haji Mahomed Ismail Khan of Dataoli (for scholarships to Mahomedans only to be named Ismail Khan—Lyall) in memory of Sir Alfred Lyall, K.C.S.I., Lieutenant-Governor, N.W.P and Oudh.

„ „ 29—Built by Syed Ahmed Khan, Moulvi Mehdi Ali (scholarships for Hindus and Mahomedans.)

„ „ 33—Built by Dr. Sir W.W. Hunter, K.C.S.I., C.I.E., B.A., L.L.D. (scholarships for Hindus and Mahomedans).

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## SCHEDULE No. 5

**Required by Part 1, Chapter 6, Rule 59 (c).**

### *Jagirs and Permanent Yomias*

Jagir Government of H H the Nizam of Hyderabad  
(Deccan) for College Expenses

1	Sanad dated 15th Zikad 1292 Hijri,	Rs	
	monthly income Rs. 350—Hali Sicca	=	300 English coin
2	Do dated 22nd Safar 1300 Hijri,		
	increasing Jagir at 233 13-0 Hali Sicca	=	200 Do
3.	Sanad dated 22nd January 1886 with		
	a copy of order of H H the Nizam at		
	Rs 292 4-0 H. Sicca	=	250 Do
4	Sanad dated 24th July 1888 increasing		
	grant at Rs 292 4-0 H Sicca	250	Do
H Sicca Rs 1,168 5 0		Total	<u>=1 000</u>

Jagir granted by late Mukhtar ul Mulk Sir Salar Jung Bahadur  
from Pargana Kampil Sarkar Midgal Suba Bijapore  
being his own estate

Sanad dated 21st Moharram 1293 Hijri  
at Rs. 116 H S Monthly for College expenses = 100

Yomia Dawami granted by late Maharaja  
Chindra Singh Bahadur of Patiala, Sanad dated  
6th December 1875, yearly for College expenses = 1 800

*Endowment by* Qazi Syed Raza Husain and Mussummat  
Umat ur rasul and Mussummat Rafihan alias Zamiran  
One-third after deducting the legal expenses out of income  
of Mouza Shekhupura, Paragana Balia, Zila Patna

No of Touzi Register 276—for Scholarships to Mahomedans  
students only by following deeds

1. Waqfnama executed by Qazi Syed Raza Hosain dated 10th October, 1882.
2. Waqfnama executed by Umat-ur-rasul and Rafihan alias Zamiran dated 23rd May, 1883.
3. Iqrarnama executed by Qazi Syed Raza Hosain dated 18th November, 1886.
4. Iqrarnama executed by Umat-ur-rasul and Rafihan alias Zamiran dated 27th December, 1886.

{ After the death of S. Raza Hosain the Government of Bengal will become the Trustee of the endowment.

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*Endowment by Amir-ud-daula SAEEDUL MULK RAJA MAHOMED AMIR HASAN KHAN BAHADUR Mumtaz Jung of Mahmoodabad.*

*(for College expenses)*

Rs. 600 annuallly from the income of Mahmoodabad State, under Sanad dated 24th July, 1879.

Grant by Nawab Safdar Ali Khan Bahadur of Rampur at Rs. 200 a year for College expenses under Sanad dated 2nd August, 1883.

Grant by H. H. the late Maharaja of Vizianagram at Rs. 240 a year for scholarships to Hindus and Mahomedans under letter dated 3rd June, 1876.

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# SCHEDULE No. 6.

Required by Part 1, Chapter 8, Rule 8

## DEPOSIT FOR EDUCATION

DEPOSIT IN FAVOUR OF *Abdul Ali, Minor.*

Government Promissory Note No 068725 for Rs 8,000

KHAN BAHADUR SARDAR MAHOMED HAYAT KHAN, C.S.I.  
for education of *Aslam Hayat Khan.*

Government Pro Note No. =	195681	for Rs	1,000
	195682	„	1,000
	195683	„	1,000
	195684	„	1,000
	195685	„	1,000
	195686	„	1,000
	195687	„	1,000
	195688	„	1,000
	Total	Rs	<u>8,000</u>

*Zain-Uddin* son of MOULVI ZAIN-UL ABDIN KHAN  
BAHADUR.

Government Promissory Note No. 241433 for Rs 1,000

Z. B Nawab Bahadur for education of Ali Bahadur  
*alias* Nawab *Zaman Bahadur* and Amjad Ali Bahadur *alias* *Akhtar*  
*Zaman Bahadur*

Government Promissory Note No. 17104 for Rs. 1,000  
*Mahomed Zubair Khan* son of Haji Ismail Khan of *Datoli*  
Government Promissory Notes purchased out of income of  
Mauza Bhosauli

No. 276511 for	Rs	1,000
„ 283356	„	1,000
		<u>2,000</u>

## SCHEDULE No. 7.

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### List of the Members of the Committee of Directors of Instruction in Various Languages and Secular Learning, Mentioned in Part 1, Chapter IX, Rule 83

Mr. K. Deighton.

Mr. John Eliot.

Mr. H. J. Keene.

Moulvi Mahomed Sami-ullah Khan Bahadur, C.M.G.

Nawab Imadud-dowla Imadul-Mulk Moulvi Syed Hosain

Bilgrami, Aliyar Khan Bahadur, Motaman Jang.

Shamsul Ulama, Khan Bahadur, Moulvi Mohamed Zakaullah.

Nawab Mohsin-ud-dowla, Mohsin-ul Mulk, Moulvi Syed

Mehdi Ali Khan, Mooneer Nawaz Jung Bahadur.

Honorable Justice Syed Mahomed Mahmud.

Moulvi Enayat Rasul Sahib, of Chiryakote.

Moulvi Mahomed Kareem Bakhsh Sahib.

Nawab Azam Yar Jung Moulvi Chiragh Ali Sahib.

Moulvi Altaf Hosain Sahib Hali, Rais of Panipat.

Moulvi Khwaja Mahomed Yousuf Sahib, Rais of Aligarh.

Moulvi Mahomed Hosain Sahib, Azad, Rais of Lahore.

Mahomed Hameed-ullah Khan, Esquire, B.A.

Barrister-at-Law.

Honorable Dr. Sir Syed Ahmed Khan Bahadur,

L.L.D., K.C.S.I.

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### Ex-Officio Members.

Principal of the M.A.O. College (Mr. Theodore Beck).

Professor of English Literature of the M.A.O. College  
(Mr. Percy M. Wallace).

Professor of Philosophy of the M'A.O. College  
(Mr. T. W. Arnold)

Head Master of the School Department of the M A.O. College  
(Mr. W. C. Horst).

Professor of Mathematics of the M.A.O. College  
(Babu Jadhab Chandra Chakervarti)

Professors of Arabic and Persian Languages of the M. A. O.  
College  
(Moulvi Mahomed Abbas Husain and  
Moulvi Mahomed Shibli)

Professor of Sanskrit of the M A O. College  
(Pundit Shiva Shanker Tripathi)

**SCHEDULE No. 8.**

**List of the Members of the Committee of Directors of  
Instructions in the Religious Tenets of the Sunnis  
mentioned in Part 1, Chapter 9, Rule 88.**

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Moulvi Mahomed Sami-ullah Khan Bahadur, C M.G.  
Mahomed Abdul Shakur Khan Sahib, Rais, Bhikampur.  
Moulvi Hafiz Mahomed Ismail Sahib.  
Moulvi Mahomed Lutfullah Sahib.  
Koer Mahomed Masood Ali Khan Sahib, Rais, Danpur.  
Haji Mahomed Ismail Khan Sahib, Rais of Datauli.  
Moulvi Khwaja Mahomed Yousuf Sahib.

## SCHEDULE No. 9

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### List of the Members of the Committee of Directors of Instruction in the Religious Tenets of the Shias, Mentioned in Part 1, Chapter 9, Rule 88

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- Tajul-ulama, Mujtahedul-Asar Moulvi Syed Ali Mahomed  
Sahib Mujtahed of Lucknow.
- Wazeer-ud-dowlah, Mudabbirul Mulk Khalifa Syed Mahomed  
Hasan Khan Bahadur, Prime Minister of Patiala
- Nawab Azam Yar Jung Moulvi Chiragh Ali Sahib.
- Rajia Syed Baqur Ali Khan Bahadur, C.I E. Rais of Pindrawal.
- Nawab Syed Wilayet Ali Khan Bahadur, C.I E., Rais of Patna.
- Haji Nawab Sir Nawazish Ali Khan Bahadur, Qazalbash,  
K.C I E , Rais of Lahore
- Mirza Abid Ali Beg Sahib, Rais, Moradabad
- Hakim Mahomed Amjad Ali Khan Sahib, Rais of Amroha
- Moulvi Syed Abbas Sahib, Professor of the M A O College,  
Aligarh



## SCHEDULE No. 10.

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### List of the Members of the Managing Committee, Mentioned in Part 1, Chapter 9, Rule 93.

---

- Moulvi Mahomed Sami-ullah Khan Bahadur, C.M.G.,  
Member and Life-Honorary Secretary of the  
Committee.
- Khan Bahadur Moulvi Mahomed Kareem Sahib, Deputy  
Collector, Aligarh, Rais of Mahomedabad, Zila  
Azamgarh.
- Haji Mahomed Ismail Khan Sahib, Rais of Datawali,  
Zila Aligarh.
- Hon'ble Doctor Sir Syed Ahmed Khan Bahadur, LL.D.,  
K.C.S.I. of Aligarh.
- Khan Bahadur, Moulvi Syed Farid-uddin Ahmed Khan  
Bahadur, Rais of Karaha, Zila Allahabad.
- Nawab Intisar Jung Moulvi Mahomed Mushtaq Husain,  
Rais of Amroha, Zila Moradabad.
- Moulvi Khwaja Mahomed Yousuf Sahib, Rais of Aligarh.
- Mahomed Abdul Shakur Khan Sahib, Rais Bhikampur,  
Zila Aligarh.
- Koer Mahomed Masud Ali Khan Sahib,  
Rais of Danpur, Zila Bulandshahr.
- Raja Syed Baqar Ali Khan, Bahadur, C.I.E.,  
Rais of Pindrawal, Zila Bulandshahr.
- Shamsul-Ulma, Khan Bahadur, Moulvi Zakauallah Sahib,  
Rais of Delhi.
- Mahomed Noor Khan Sahib,  
Rais and Pleader of Civil Courts, Aligarh.
- Moulvi Syed Al-i-Ali Sahib, Rais of Amroha,  
Zila Moradabad, Tehsildar of Khair, Zila Aligarh.
- Raja Jaikishan Das Bahadur, C.S.I.,  
Rais of Moradabad, Deputy Collector of Bareilly.

- Lala Lokman Das Sahib,  
Rais and Pleader, Civil Courts, Aligarh
- Honorable Justice Syed Mahmood, Judge, High Court,  
Allahabad
- Babu Jogendra Nath Sahib Chatterjee,  
Pleader, Civil Courts, Aligarh
- Moulvi Khwaja Mahomed Ismail Sahib,  
Rais and Pleader, Civil Courts, Aligarh
- Babu Tota Rama Sahib,  
Rais and Pleader, Civil Courts, Aligarh.
- Haji Mahomed Mustafa Khan Sahib,  
Rais, Burhagaon, Zila Aligarh
- Mahomed Rafique, Esquire, Barrister-at-Law,  
Rais of Delhi
- Mahomed Moozammil-ullah Khan Sahib,  
Rais, Bhikampur
- Mahomed Hameed-ullah Khan, Esquire, Barrister-at-Law,  
Rais of Delhi
- Shah Amjad-ullah Sahib,  
Rais, Ghazipur, Moonsiff of Aligarh
- Mahomed Munsoor Shah Khan Sahib,  
Rais, Rampoor, Pleader, Civil Courts, Aligarh

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#### **Ex-Officio Members.**

- The Principal of the M A O. College, Aligarh  
[Mr Theodore Beck]
- The Civil Surgeon of Aligarh on condition that he has taken  
the Medical Charge of the Boarding House (Dr  
M D Moriarty)

## SCHEDULE No. 11.

*As Required by Part II, Chapter 6 Rule 147.*

### A

#### **Rules For the Award of Earl Northbrook Scholarship s.**

1. The interest accruing on the donation made by His Excellency Lord Northbrook to the Mahomedan Anglo-Oriental College will be applied to the foundation of scholarships for the benefit of those Mahomedan students who may be admitted into the F.A., B.A. and M.A. classes of the College after passing the Calcutta University (Allahabad University) Examinations, provided they may not have gained any Government or other scholarship appointed for the College. These scholarships, which will be given as a reward for proficiency, will be tenable for two years in the first two classes and for one year in the last.

The value of these scholarships will be equivalent to the value of those founded by the College Fund Committee for those classes respectively.

2. The number of scholarships for each year will depend on the amount of the income of the donation together with the savings from it, if any.

3. If there are several students who have passed the said University Examination preference will be regulated by order of merit.

4. Rules that are now, or may hereafter be, in force in the Mahomedan Anglo-Oriental College, under the sanction of the competent Committee, in reference to deductions from, or to suspension or forfeiture of, scholarships, on account of the absence or ill behaviour of their holders; or for want of due attention to their studies, will be deemed applicable to these scholarships also.

5. Savings effected under the foregoing section or from any scholarship remaining vacant, will, from time to time, be added to the income of the Lord Northbrook Scholarship Fund.

6. These scholarships will be called "Lord Northbrook Scholarships".

7. The Committee will, on sufficient reasons being shown, be competent to submit, hereafter, a report for the approval of the Government, N W. Provinces, through the Director of Public Instruction proposing any alterations in the existing rules which may be deemed proper under the circumstances.

These rules have received the approval of the Government, N W. Provinces, in their letter No. 225, dated the 26th August, 1882, addressed to the Director of Public Instruction, N W. Provinces, which was enclosed in his No. 446 F, dated the 28th August, 1882

## B

### Rules for the Award of Scholarships

*Founded By*

HIS HIGHNESS THE LATE SRI MAHARAJA  
MOHINDAR SINGH, BAHADUR, G C S I OF  
PATIALA

*According to the report of the College Fund Committee,  
dated the 11th April, 1880.*

1 The following four scholarships will be permanently founded for the students of the English Department of the Mahomedan Anglo-Oriental College out of the interest accruing on the donation of His Highness the late Maharaja of Patiala, and both Hindu and Mahomedan pupils who deserve scholarships will be eligible to them.

College Class	Rs.	12 per mensem.
Entrance Class	"	8     "
Second Class	"	6     "
Third Class	"	4     "

2. The annual income of the amount of donation being Rs. 400, this distribution of scholarship will leave a balance of Rs. 40, which will be held in deposit, and every third year an additional scholarship of Rs. 10 per mensem will be awarded to one of the students of a College Class, English Department.

3. These scholarships will be awarded every year to the students who prove themselves deserving by the result of their annual examination, provided they have not gained any other scholarship. These scholarships will be tenable for one year.

4. Rules that are now, or may hereafter be, in force in the Mahomedan Anglo-Oriental College, under the sanction of the competent Committee, in reference to deductions from, or to suspension or forfeiture of, scholarships on account of the absence or ill behaviour of their holders, or for want of due attention to their studies, will be deemed applicable to these scholarships also.

5. Savings effected under the foregoing section or owing to any of the above scholarships remaining vacant will, from time to time, be added to the income of the scholarship fund of the late Maharaja, and be applied to raise the number of the above named scholarships.

6. These scholarships will be called 'SRI MAHARAJA MOHINDAR SINGH, BAHADUR, G.C.S.I. Scholarship.'

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## C

### Rules for the Award of Scholarship

*Founded By*

HIS HIGHNESS THE LATE MAHARAJA OF  
VIZIANAGRAM, K.C.S.I.

*According to the report of the College Fund Committee,  
dated the 11th April, 1880.*

1. The following three scholarships will be awarded to the students of the English Department of the Mahomedan

Anglo-Oriental College out of the monthly contribution of Rs. 20 which His Highness the late Maharaja of Vizianagram has permanently fixed for that purpose, and both Hindu and Mahomedan pupils who deserve scholarships will be eligible to them.

College Class	Rs	10 per mensem
Second Class	„	6 „
Third Class	„	4 „

2 These scholarships will be awarded every year to the students who prove themselves deserving by the result of their annual examination, provided they have not gained any other scholarship. These scholarships will be tenable for one year.

3 Rules that are now, or may hereafter be, in force in the Mahomedan Anglo-Oriental College, under the sanction of the competent Committee, in reference to deductions from, or to suspension or forfeiture of, scholarships on account of the absence or ill behaviour of their holders, or for want of due attention to their studies, will be deemed applicable to these scholarships also.

4 Savings effected under the foregoing section or owing to any of the above scholarships remaining vacant will, from time to time, be held in deposit, and be applied to raise the number of the above named scholarships.

5 These scholarships will be called MAHARAJA OF VIZIANAGRAM, K C.S.I. Scholarships

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### D

### ESTABLISHED BY THE COLLEGE FUND COMMITTEE.

One scholarship shall be awarded every year from the College Expenses Fund to a Mahomedan student of the College - classes in memory of Sir William Muir, L.L.D., K.C.S.I., late Lieutenant Governor, N. W. P. and Oudh, and shall be called "SIR WILLIAM MUIR SCHOLARSHIP." But the student taking Arabic as a second language shall have first claim

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## E

FOUNDED BY HAJI MAHOMED ISMAIL KHAN,  
RAIS OF DATAULI

One scholarship shall be awarded every year out of the income of Boarding-houses Nos. 8, 9, and 10, built by Haji Mahomed Ismail, Rais, Datauli, to a Mahomedan student of the College classes, in memory of Sir Alfred Lyall, K.C.S.I., late Lieutenant-Governor N.W.P. and Oudh and shall be named "Ismail Khan Lyall Scholarship".

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## F

ESTABLISHED BY THE COLLEGE FUND COMMITTEE

One scholarship shall be awarded every year from the College Expenses Fund to a Mahomedan student of the College classes and shall be called by the name of "Sir John Edge, Chief Justice, High Court, Allahabad".

---

## G

*Jubilee Muir Prize.*

This annual prize has been founded by Raja Jaikishan Das Bahadur, C.S.I., who has made over money to the Committee, from the annual income of which a prize of Rs. 50 a year will be awarded under the following conditions :—

*Firstly* :—The prize will be called the "Jubilee Muir Prize" after the name of Sir William Muir, the late Lieutenant-Governor.

*Secondly* :—The prize will be given to a Hindu successful student at the F. A. Examination under the following conditions :—

- (a) In the first place to one who is a Mathur Chaubay by caste.
- (b) But if there is no Mathur Chaubay among the successful students then it will be given to a Brahmin student
- (c) If there is no Brahmin among the successful students, then it will be given to one who is a Chhatri by caste
- (d) And if there is no Chhatri among the successful students, then it will be given to a Hindu successful student of any caste
- (e) If several students of any of the above castes pass, then it will be given to the one who stands highest in the order of merit.

*Thirdly* :—If no student fulfilling the above qualifications is successful at the F. A. Examination, then the prize will be given to a Hindu student who has passed the Entrance Examination in the same order of precedence as laid down

*Fourthly* —If it so happens at any examination that no Hindu student is successful either at the Entrance or the F. A. Examination, from the M. A O College, then the prize money for that year will be sent to the Agra College to be given to a Hindu student under precisely the same conditions in the same order of precedence as laid down above

---

## H

*The Jubilee Prize of the Mahomedan Association of Aligarh.*

This annual prize has been founded by the Mahomedan Association of Aligarh who have made over money to the Committee, from the annual income of which a prize of Rs 50 a year will be awarded to a Mahomedan student of the College Classes who is found eligible for it by the Committee of Directors of Instruction in Various Languages and Secular Learning

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## I

*The Cambridge Speaking Prize.*

This annual prize has been founded by Mr Harold Cox, the late Professor of the M.A.O. College, who has made over money to the Committee, from the annual income of which a prize of Rs. 10 a year will be awarded to a student who most distinguishes himself in speaking in the English language at the Union Debates, and at College meetings under the following conditions:—

- (1) That it should be adjudged every year by the Principal of the College or by some person appointed by him to act as Judge, and
- (2) That the same student should not receive the prize more than once.

## J

*Lang Silver Medal.*

This medal has been founded by the Committee in honour of Mr. G. L. Lang, the late Collector and Magistrate of Aligarh, and the first among the European officers of this district who sympathised with the College. It is awarded every year to a student for passing the Entrance Examination in the First Division and securing the highest marks.

## K

*Strachey Golden Bordered Silver Medal.*

The Committee has founded this medal in honour of the Honourable Sir John Strachey, G.C.S.I., the late Lieutenant-Governor of these provinces who saved this College in a most difficult time. This will be awarded every year to a student for passing the F. A. Examination in the First Division and securing the highest marks.

## L

*Golden Medal*

This medal will be awarded every year either by the Committee or by an individual person to a student for passing the M A Examination or to a student for passing the B.A. Honours Examination in the First Division

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## M

*Mrs Ashman Cricket Gold Medal*

This medal will be awarded from time to time to a student who distinguishes himself as a good Cricketer

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